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METHODIST REVIEW.

(BIMONTHLY.)

DANIEL CURRY, D.D., LL.D., Editor.

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Saml. P. Rice

METHODIST REVIEW.

NOVEMBER, 1886.

ART. I.—REV. SAMUEL DWIGHT RICE, D.D.

METHODISM in Canada has produced not a few eminent men who have served their generation faithfully. Among the laity, some are to be found in the legislative halls of the country. Both the great political parties have Methodists in their ranks. At least three have occupied gubernatorial chairs, and others have become judges in the various courts of judicature, and still others have served in the legislative assemblies.

Of those who have entered the ministry, few are more worthy of respectful mention than the honored man whose name stands at the head of this paper, and whose career was identified with the Church of his choice for about half a century. At the time of his death he was General Superintendent, or Senior Bishop, having previously filled all other subordinate offices in the gift of the Church.

It is a remarkable coincidence that so many of the provinces which now constitute the Dominion of Canada should have been visited almost simultaneously by some of the representatives of Methodism. In more than one province British soldiers were the first to unfurl the banner of Methodism, so that while they were loyal to their country they were also loyal to their religious convictions and to the King of kings. Newfoundland, whose territory is embraced in one of the Conferences of the Methodist Church, was one of the first Methodist missions ever established. The missionary was Laurence Coughlan, who, like Strawbridge and Embury, the founders of Methodism on the American continent, was an Irishman,

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many of which nationality have done valiantly for the Church of John Wesley in various parts of the world. He landed in Newfoundland in 1765, a year previous to that in which Embury commenced to preach in New York, and was soon convinced that there was great need of missionary labor. His efforts were greatly owned of God. He afterward became connected with the Episcopal Church. Several local preachers, chiefly from Ireland, settled in this old colony, and established Methodist services, and in 1785 a missionary named John McGeary was sent out by Mr. Wesley, since which time Methodism has been a powerful factor in molding the character of the people. The mission was cared for by Dr. Coke, the father of Wesleyan missions.

In 1790 William Losee, of precious memory, commenced his labors as a Methodist missionary in the Bay of Quinte County, then of Upper Canada, now a portion of the Province of Ontario. He was sent forth by the New York Conference, and labored a few years, and then returned to the United States. Darius Dunham was the first presiding elder of the Canada District, and received his appointment as such in 1794.

A few years before Mr. Losee's visit to Canada, the Rev. William Black, often known as "Bishop" Black, was converted in Nova Scotia, under the labors of some earnest local preachers from Yorkshire, England, who had settled in that province. He soon became a successful evangelist, and extended his labors to all the maritime provinces. He was present at the Christmas Conference of 1784, when the Methodist Episcopal Church was organized. At his earnest request Bishop Coke appointed Freeborn Garrettson to accompany him on his return to Nova Scotia, where his apostolical labors were greatly owned of God. Other ministers were also sent from the United States to labor in this and in other parts of British America.

It will thus be seen that there has always been an intimate relationship between Methodism in the United States and in Canada. The latter owes its existence, to a very large extent, to the Methodist Episcopal Church [of America]. A goodly number of ministers, who were princes in Israel, were sent by the parent to nurse and train its offspring in the northern part of the continent. Among these may be named: Thomas Whitehead, Hezekiah C. Wooster, James Coleman, Joseph Sawyer,

Samuel Merwin, Nathan Bangs, Thomas Madden, William Case, Samuel Luckey, Israel Chamberlain, John Dempster, Fitch Reed, and many others.

Samuel Dwight Rice, D.D., whose career we wish to portray, took an active part in effecting the changes which occurred in Methodism during the last half-century. His name is conspicuous in various departments of Church work, and some of the most important institutions which are now the glory of the denomination may be regarded as monuments of his faithfulness and indomitable perseverance.

He belonged to a distinguished class of men—the old-time Puritans—who came from Hertfordshire, England, in 1640, and settled near Boston, Massachusetts. The Rices are still among the largest, most prosperous, and respectable families in New England, and have attained fame in the pulpit, the press, the world of commerce, and in the political arena. An illustration of this fact may be found in the person of Alexander Rice, Esq., ex-Congressman and ex-Governor of Massachusetts. In 1812 his parents removed from New England to what was then “the howling wilderness” of New Brunswick. His father belonged to the medical profession, and the family consisted of two sons and two daughters. One of the former was Samuel Dwight, who was born in 1815, in the Province of Maine. His education was received at Bowdoin College, where he and his brother were fellow-students with the poet Longfellow.

After his return home, on account of the impairment of his health during his collegiate term, he spent two years in commercial pursuits in Woodstock and Fredericton. In 1834, when he was not quite nineteen years of age, he became the subject of converting grace, and, as he has often been heard to express himself respecting that memorable event in his history, he was filled with joy, and for several days he experienced such an exuberance of delight as he never felt in the pleasures of sin.

In 1837 he was received as a probationer for the Wesleyan ministry. It may be stated in this connection, that from the commencement of Methodism in the Eastern provinces of Canada until 1804, a considerable number of ministers from the United States had labored there, but in that year they were withdrawn, and Methodism in those provinces, including New-

foundland and Bermuda, were attached to the Wesleyan Conference in England, and were known as missionary districts until 1855, when they were organized into a separate Conference under the cognomen of "The Conference of Eastern British America," in affiliation with the English Conference.

The first appointment of the subject of our paper was in the lumbering region of Miramichi, which might truly be designated a "Hard-scrabble circuit." The writer of his obituary, Rev. W. S. Blackstock, published in the Minutes of Toronto Conference, has well remarked respecting this period of his life, that

he performed heroic service for the Master, and had the happiness of seeing much fruit of his labors. Being of an ardent temperament, an adventurous disposition, and an indomitable will, he gloried in facing and overcoming difficulties in the presence of which men cast in a less heroic mold would have failed.

His next station was Sydney, Cape Breton, and, though it is a place somewhat famous in history, it was purely mission ground when Mr. Rice labored there. Thus it will be seen that the commencement of his itinerancy was not in the most inviting fields of ministerial toil, but where there was an abundance of hard work, the performance of which required great self-denial and true devotedness; but he gained much experience, which was of immense service to him during the whole of his subsequent life.

His next appointment was to the city of St. John, New Brunswick. While here he spent six happy years, and assisted in organizing the educational institutions at Sackville, which are a noble monument to their founder, C. F. Allison, Esq., by whose liberality they have been so nobly sustained, and a credit to the Methodist people of the maritime provinces. A considerable number of persons of both sexes, some of whom now fill important positions in various parts of the world, were educated at this seat of learning. Mr. Rice's stay in St. John completed his term of labor in that part of Canada, where he had won for himself a good degree, and in no part of the Dominion is his memory more revered than in the province in which he spent the early years of his ministry.

The history of Methodism in Upper Canada from 1791, when the first class was formed, until the period in Mr. Rice's

history at which we have now arrived, was crowded with such events as tried the faith of many. The war which prevailed between Great Britain and the United States in 1812-15 excited much controversy. Violent attacks were made upon the character of the Methodist ministers. Their loyalty to the government of the country was questioned: they were represented as aliens who were seeking to spread republican principles among the people, with a view eventually to secure the annexation of Canada to the United States, whereas but few of their number were American citizens. The majority of them were natives of Canada, and were therefore British subjects, and some of them had even fought on behalf of the country whose institutions it was said they wished to overthrow. Baser calumnies and more wicked misrepresentations were never before published.

A family of brothers of the name of Ryerson had become connected with Methodism, of whom there were at one time four in the ministry; three of them died in the work, the other located after traveling a few years. The youngest member of this illustrious family was a comparative youth, in the novitiate of his ministry, when the Church of his choice was thus ruthlessly assailed by one who claimed to be a successor of the apostles. Young Ryerson, like another youthful David, with simple but effective weapons went forth to meet the ecclesiastical Goliath. For prudential reasons Mr. Ryerson withheld his name, and merely signed his letters by the term "A Methodist Preacher." This first controversial publication of Egerton Ryerson made a profound impression upon the community, and gave evidence of the superior ability of the author, which was frequently corroborated by the later productions of his powerful pen.

During some portions of the period to which we now refer, there had been occasional dissensions in Methodist circles on various matters. Some professed to be dissatisfied with the Discipline of the Church, and the administration of its chief officers, though the majority were agreed that Methodism in Canada had been well cared for by the constituted authorities of the Church. In 1811 Bishop Asbury visited a portion of the country, with which he was greatly delighted. The Genesee Conference, which was formed in 1810, held its session of

1817 at Elizabethtown, Upper Canada, at which Bishop George presided. This was the first Methodist Conference held in Canada, and under the sermon of the Bishop such was the manifestation of spiritual power that hundreds were converted, and to this day that Conference is often spoken of as the "Revival Conference."

The war of 1812 had greatly disorganized the societies both in Upper and Lower Canada. The latter is now known as the Province of Quebec, of which Nathan Bangs was presiding elder. He also was minister in charge at Montréal, and had the honor of forming the first Methodist society in the city of Quebec. The presiding elder, and some of those under his care, returned to the United States, hoping to return when peace should be proclaimed, but the war was more protracted than had been anticipated, and as the societies became dissatisfied for want of the ministrations of the word, application was made to the British Conference for missionaries to be sent to them. In a short time there were rival altars in close proximity to each other, from which the usual fruits of contention and strife followed. Methodist emigrants from England, who had settled in different parts of Canada, naturally preferred ministers from their own country, rather than those against whom all manner of evil was spoken.

Thus matters progressed until 1820, when the Rev. John Early, afterward Bishop Early of the Methodist Episcopal Church, South, was sent to the English Conference as delegate from the Methodist Episcopal Church, with a view, if possible, so to adjust Church affairs in Canada that there should not be more than one body of Methodists established in the country. Arrangements were made for the British missionaries to occupy Lower Canada, and the Methodist Episcopal Church Upper Canada as their field of operations. This plan was faithfully carried out for the period of twelve years.

There were still those in Canada who were clamoring for a Conference of their own. The General Conference of 1824 formed a Canadian Conference, the first session of which was held at Hallowell, now Picton, in that year. Bishops George and Hedding presided. The Conference consisted of *thirty-five* ministers and preachers, with six thousand one hundred and fifty members. The demand of those who were dissatis-

fied with being connected with the United States was now for independence or separation. Rev. Henry Ryan, grandfather of Bishop Fowler, who was for many years presiding elder and a most zealous and successful missionary, was one of the most earnest advocates that the Methodist Church in Canada should assume an independent form. He was assured that the approaching General Conference would allow the societies in Canada to withdraw if they saw fit to do so. This, however, Mr. Ryan did not believe, and therefore in 1827 he withdrew from the Church which he had done so much to build up, and commenced an independent organization, which he designated the Canadian Wesleyan Methodist Church, but the party was for many years known as the "Ryanites."

This was an unfortunate step on the part of Mr. Ryan, as probably there was then no man in Canada to whom Methodism was so much indebted. He was an earnest, powerful man, capable of almost any amount of endurance; and his labors were herculean. He was once the colleague of Bishop Hedding, when that devoted man was a circuit minister. They occasionally met each other when they were performing their respective routes on their extensive circuits, and usually Ryan would salute his brother thus: "Drive on, brother, drive on! Drive the devil out of the country! Drive him into the lake and drown him!" Sometimes at camp-meetings rude fellows of the baser sort would attempt to make disturbance; on such occasions, if Mr. Ryan was present, he would seize the disturbers and fling them over the high fence with which it was customary in those days to inclose the grounds in front of the preachers' stand. He was as bold as a lion, but yet was possessed of a kind, tender heart, and could weep like a child when surrounded by scenes of sorrow; at once "a son of thunder," and "a son of consolation."

In 1828 Methodism in Upper Canada was set apart, with the assent of the General Conference, into an independent organization, known as the "Methodist Episcopal Church in Canada." By a most singular coincidence three ministers who were successively chosen to act as bishop declined; hence, while episcopacy was adopted as the mode of government, there was no *episcopos*; but the Rev. William Case acted as general superintendent *pro tem.*, but with limited powers.

Mr. Case was a gift from Methodism in the United States to that of Canada. He had long been a presiding elder, and was the "father of Indian Missions," and probably no Methodist ministers in British America was more widely known or had a better reputation. He was sometimes designated "the beloved disciple," so meek was his deportment. He lived to see the Church in Canada become a powerful organization, and was permitted to preach a jubilee sermon, in which he related many interesting reminiscences. His remains were interred at the Indian mission burying-ground at Rice Lake, where he had labored for many years. Near the same spot the remains of John Sunday, who was a native Indian missionary, also repose, and a monument was erected a few years ago to the memory of the father and his beloved son in the Gospel, the expense of which was mostly defrayed by the ministers of the Conference of which they had both been members.

In 1832 an event occurred which seriously affected Methodism in Canada. The Wesleyan Missionary Society in England sent out one of its secretaries, the Rev. Robert Alder, afterward Dr. Alder, with a view to establish Wesleyan societies in such places as were not favored with Methodist ordinances. The Wesleyan authorities took the ground that as Methodism in Canada was no longer connected with the United States they were free from the agreement into which they had entered twelve years before, not to establish societies in Canada.

The visit of Dr. Alder was not regarded as favorable to Methodism in Canada, and as the Conference was soon to meet in Picton, he was invited to attend, to see if some arrangement could be made to prevent two bodies of Methodists being established in the country. The result was, that articles of union were agreed upon, and in 1833 an amalgamation was made with the Wesleyan Conference in England. The name and usages of the English Conference were adopted. The principal alterations related to the change of name; to the annual election of a president of Conference instead of a bishop; to the abolition of the ordination of local preachers; and to the suppression of the office of deacon. The office of presiding elder was also abolished, and in its place was instituted that of chairman of district, who was to be appointed to a pastoral charge, by which the salary was to be paid.

The union with the English Conference gave great offense to many in Canada; hence, in 1834, soon after the first Conference under the new regime was held, a new organization was formed which retained the name, "Methodist Episcopal Church." For some years after this period the Methodist societies were greatly divided, and, to say the least, some who were the chief actors in both the parties into which the Church was unhappily divided both wrote and said bitter things concerning each other. The country also was greatly agitated on public questions. The union, no doubt, strengthened the Church financially, as the Parent Society gave large grants in aid of the missions in Canada.

This union only continued until 1840, as the Parent Society disapproved of the course adopted by the editor of the "Christian Guardian" on the Clergy Reserves, which for many years was a burning question in Canada. For the next seven years the Methodist Church was divided into three separate bodies, greatly to its injury. Happily, in 1847, a union was again effected on the part of the Canada and the British Wesleyans, which affiliation with the Wesleyan Conference in England remained strong and compact until 1874, when it was dissolved by mutual agreement.

The union of 1847 was the occasion of the Rev. S. D. Rice becoming connected with Methodism in Western or Upper Canada. The British Conference appointed the Rev. Enoch Wood (now Dr. Wood) its representative in Canada, and also general superintendent of the missions. This venerable minister has become an octogenarian, and still survives, though "in age and feebleness extreme," having been sixty years in the Methodist ministry. He commenced his labors in the West Indies, whence he removed to New Brunswick, where he labored twenty years, and then removed, as before stated, to Upper Canada. His whole career has been connected with Methodist missions. He has occupied the presidential chair of Conference ten times, and for more than thirty years was missionary secretary, and for most of that time he was general superintendent of missions. Since 1879 he has been honorary secretary. Under his presidency the Church was greatly strengthened. The Lower Canada District was attached to the Canada Conference, and a new mission was established in

British Columbia. It is believed that he has dedicated more churches than any other minister in Canada; and when the infirmities of age compelled him to ask for a superannuated relation, the Methodist Church had become the largest Protestant denomination in Canada.

Dr. Wood requested that Mr. Rice should accompany him to his new field of toil, which request was granted. Mr. Rice's first appointment was in the city of Toronto, which eventually was the place of his death. His rich, evangelical preaching, his diligent pastoral visitation, and his faithful, judicious administration of discipline were well adapted to the state of affairs which he found in the chief city of the extensive province which for so many years was to be his field of labor. A great revival took place, which gave a grand impetus to all the departments of Church work.

He soon became a prominent member of Conference, and took his full share of all its duties and responsibilities. For one year he had charge of the Indian Industrial School at Munsey, from which he was removed to Kingston, and under his superintendence Sydenham Street church was erected, an achievement that only few persons could have accomplished. Here, also, he was chairman of the district, which added greatly to his labors; but he was then in the vigor of his manhood, and shrank from no labor, however much danger and self-denial it might involve.

The next four years were perhaps the most laborious of his life. They were spent in connection with Victoria University. He traveled thousands of miles, and was truly "in season and out of season." His desire was to place that noble seat of learning on such a sound financial basis as would insure its future prosperity. His sanguine expectations were not fully realized, but his interest in collegiate institutions never abated, and probably no man in Methodism ever gave so much ill-requited toil on behalf of higher education in Canada as Dr. Rice. During one of those years he was also secretary of Conference.

We next find him in the city of Hamilton, where he resided more than twenty years. For three years he was in the pastorate, and labored with all his wonted zeal. However well adapted he was for business, he was never happier than when

preaching the Gospel; and had it not been for an affection of the throat, he would not so readily have turned aside and served tables. Hamilton was the scene of a glorious revival, which resulted in a large accession to the membership of the Church. For three years he was financial secretary of the district, after which he sustained a superannuated relation for two years.

He was not, however, by any means a retired minister, for he now commenced an undertaking for which he will be longest and best remembered—the establishing of the Female College in that city. The institution was opened in 1861. A college for ladies was a new idea in that day, and like all new ideas had to stem the tide of popular prejudice; but, having once put his hand to the plow, he did not look back, and therefore he enjoys the honor of having established the first female college in Canada, of which it has been said, that it

has sent out more than two hundred graduates, who have completed the full course of study, and several hundreds more who for a shorter period have enjoyed its literary advantages. Its graduates and ex-students are found in all parts of this broad land, adorning with the graces of Christian culture the social circle, lending the charm of their influence to the cause of religion, teaching in higher institutions of learning, and some of them sharing the trials and triumphs of missionary life.*

During the time he was thus identified with the Female College, the Senate of Victoria University conferred on him the degree of D.D., an honor which he richly deserved. He was a good theologian, especially of the Wesleyan school. The works of Wesley, Fletcher, Clarke, Benson, and Watson had been carefully studied, and he was ever ready to defend those standards, which in his opinion have not been surpassed by any others of modern times.

Dr. Rice always took deep interest in all the affairs of the Church, and when in Conference he was ever ready to take part in the discussions which arose. In person he was tall and commanding; he had a strong, ringing voice, which could be heard in every part of the room; and he was able to state his views in a clear style, so that he generally carried his points; but, if he should happen to be in the minority, he was always manly, and would never manifest a spirit of opposition that

* Rev. Dr. Withrow, editor of "Methodist Magazine."

was not fair and candid. His brethren, even such as might not always agree with him, esteemed him very highly, and showed their confidence in his integrity by placing him in positions of trust.

In the year 1872 he was co-delegate of the Conference, and in consequence of the Rev. W. L. Thornton, M.A., the president for that year, returning to England immediately after the Conference, the duties of presidency devolved upon him. In 1873-74 he was elected president. The latter was a memorable season, as it was the final session of the Wesleyan Methodist Conference in Canada.

For some years there had been a growing disposition on the part of many to reduce the number of branches of the Methodist Church. The various bodies of Presbyterians had united and become a compact and powerful organization, and the question was frequently asked, "Why cannot the Methodists become one body?" In addition to the Wesleyan and Methodist Episcopal branches of Methodism, there were also the "New Connection," which had absorbed the societies formed by the Rev. Henry Ryan, previously named the Primitive Methodists, and "Bible Christians," all of which took their rise in England. In addition to these, there was a Wesleyan Conference in eastern British America.

With a view, if possible, to form a united body of Methodists, several meetings were held, and the conditions of union were generally accepted by all parties; but, when the first General Conference was held, only three bodies could be brought together, namely, the Wesleyan Conferences of Canada, that of eastern British America, and the New Connection. Six Annual Conferences were formed, with one General Conference to meet once in four years. The name agreed upon was that of "The Methodist Church of Canada." The first General Conference was held in 1874, of which the Rev. Egerton Ryerson, D.D., LL.D., was elected president, which office he sustained for four years, as an acknowledgment of the esteem of his brethren for the onerous services which he had rendered the Church during his eventful life. The hope was indulged that the branches of Methodism which did not now amalgamate would soon do so. They manifested a kindly disposition by sending fraternal delegates to the General Conference.

In effecting the amalgamation which produced the Methodist Church of Canada, Dr. Rice took an active part, and at the second General Conference, of which the Rev. Dr. Douglas was president, he was elected vice-president, and at the General Conference of 1882 he was elected president, with a request that he would travel at large throughout the Connection. He was abundant in labors during this year, not only in the pulpit and on the platform, but also at committee meetings, of which there was an unusual number during the year of his presidency.

We must here break the thread of our narrative to state that in 1878 Dr. Rice returned to the active work of the ministry, and was stationed at St. Mary's, and though he was exhibiting the marks of age, he was the same earnest, faithful expounder of God's word, for which he had been so remarkable during all his previous history. A new church was erected in the town, which was said to be "a model of neatness, utility, and cheapness."

To the surprise of many, in the year 1880 Dr. Rice went to the North-west and settled in Winnipeg, where he was also chairman of the district. During his residence there the city was in a state of intense excitement, which was called "the boom." Property of all descriptions rose to the most fabulous prices, and every body was in "haste to be rich." There was such a state of things as only few had ever witnessed. Such seasons of inflated prosperity are seldom favorable to spiritual growth, though they may sometimes be turned to good account. Dr. Rice understood the position of affairs, and sought to take advantage of them for the benefit of the Church. One has well said :

During his three years in Winnipeg great changes occurred. Grace Church was turned into a block of stores; the *rink* was fitted up as a temporary place of worship; another block of stores was built; and the large hall, the second "Wesley Hall," used as a church by the congregation of Grace Church. Bannantyne Street church was built, and the present new Grace Church commenced. As the city grew greatly in these years, so did the Methodist congregations; and as did the congregations, so did the places for the people to worship in.

Dr. Rice's position as chairman of the district in Manitoba imposed some onerous duties upon him. The following in-

cident may serve to illustrate the earnestness of his spirit, and the ready manner in which he could suit himself to circumstances in order to promote the interests of the Church. In the month of June, 1881, accompanied by the Rev. John Semmons, and several ladies and gentlemen, he left Winnipeg by steamer for Fisher River, 200 miles distant. The Rev. A. W. Ross was then stationed there, and a new church was greatly needed. On the arrival of the party, a site was selected, and then the work of hewing and squaring timber, digging post-holes, drawing sand and lime, laying the floor, and building the walls was proceeded with. The Indians of the place worked well. The ministers toiled as though the success of the undertaking depended on their diligence; the merchant busied himself as though he was not out for a holiday; and the architect wrought at the bench as though he was not on the sick list. Even the ladies were as busy as bees, and Dr. Rice had the pleasure of seeing the church, 22x50, built, plastered, and opened for divine worship. Of all present it might truly be said, "The people had a mind to work," though they were subjected to a great amount of suffering and bodily torture from the swarms of mosquitoes, which bestowed special attention upon them.

The season was one of great enjoyment to the mission family, and the Indians in the settlement who had never seen such a "bee" before. The members of the party from Winnipeg were delighted with their excursion, and the religious services which were held morning and evening of each day were refreshing seasons coming from the presence of the Lord, while those of the Sabbath were specially edifying, as from 6 o'clock A. M. until the evening the voice of prayer and praise was heard almost continually. The friends from Winnipeg, accompanied by their beloved pastor, returned home after an absence of four weeks, having spent the period of their absence in a manner on which they will always reflect with pleasure.

September, 1881, will ever be memorable in the annals of Methodism. It was then that the First Ecumenical Methodist Conference was held in the Methodist cathedral, City Road Chapel, London, England. Representatives from all branches of Methodism in Canada were present, and evidently caught the union spirit, for the majority of them returned home as though

they were all of one heart and mind. All the Annual Conferences passed resolutions favorable to union if a proper basis could be secured. By a remarkable coincidence the General Conferences of the Methodist and the Methodist Episcopal Churches met in the year 1882 in the same city, and a united committee from all branches of the Church met soon afterward, and after several days' careful deliberation a Basis of Union was adopted, which was submitted to all the quarterly meetings of the respective denominations, and was adopted by large majorities; next the Annual Conferences, with one exception, indorsed the Basis with slight modification, which was also accepted by the adjourned General Conference of the Methodist Church of Canada, though, as might have been expected, there were some dissentients who conscientiously opposed the Basis.

Immediately after the last named General Conference closed its sessions, the first United General Conference was held, consisting of representatives from the four branches of Methodism, which had hitherto been largely antagonistic to each other. Now they were brought together and could love as brethren. The Rev. John A. Williams, D.D., had the honor of presiding at this first United General Conference, which by a most remarkable coincidence was held in the vicinity where, years before, some of the divisions of Methodism had occurred, and not far from the spot where William Losee had laid the foundations of Methodism in Canada.

Dr. Rice took the deepest possible interest in the subject of Methodist unification. He once remarked to the present writer that his life had been most remarkably mixed up with union movements. As before intimated, his coming to Upper Canada in 1847 was occasioned by a Methodist Union. As president of Conference in 1873 he presided at the meetings of the United Committee which formulated the Basis of Union which led to the organization of the Methodist Church of Canada. He presided at the last General Conference of the said body, and officially announced the fact that there was a majority of votes in favor of union.

The Basis of Union provided for the office of general superintendent, the election of laymen jointly with ministers to all the Conferences and committees, except the Stationing Com-

mittee. Each Annual Conference was to elect its own president, who presides alternately with the general superintendent. Both take part in the ordination services, and jointly sign the parchments. Should a general superintendent not be present at the Annual Conference, the president performs all the duties of the office. As far as possible, the names of offices and usages of the various branches who now constitute The Methodist Church were adopted. The following statistics will show the strength of the Church at the United General Conference: Ministers and probationers, including 241 superannuated and supernumerary, 1,633; members, 169,803; churches, 3,159; parsonages, 877; estimated value, \$9,130,807; Sunday-schools, 2,707; teachers, 22,434; scholars, 175,052—18,530 of whom meet in class; colleges and schools, 12; professors and teachers, 185; graduates, 1,925; students, 6,948. There are two publishing houses, one at Toronto and one at Halifax; two papers are published weekly; a monthly magazine is issued; and also eight Sunday-school periodicals.

The Methodist Church of Canada dates its organic existence from June 1, 1884; and, though it cannot be said that there has been universal harmony during that period, still, the friends of the Church have cause for thankfulness that the Union has worked with so little friction. Doubtless, several who were Methodists before the union are now found in the bosom of the Presbyterian and other Churches, while, perhaps, some are not connected with any Church; still, the gratifying fact must remain that the returns made at the ten Annual Conferences of 1885 showed an aggregate increase of more than 20,000 members.

The election of general superintendents necessarily excited great interest at the first General Conference of the United Church. The Rev. Drs. Rice and Carman were chosen for the important office, the former as the senior. Since the death of Dr. Rice many have been led to think that he had a presentiment that his end was near, for he entreated the General Conference to make some provision in case he or his beloved colleague should be removed by death. The majority of the Conference, however, thought that in the event of such a calamity the special committee would be competent to act in the emergency.

After the General Conference both general superintendents labored incessantly, especially in missionary and educational services. It was a season of anxiety to the United Church. There were places where conflicting opinions prevailed respecting the places of worship that should be no longer retained, and other perplexing matters required adjustment. As the superintendents were general advisers as well as the expounders of law, they were often appealed to as to what was best to be done with the grievances which had arisen.

Dr. Rice was too willing to labor when he should have taken rest; the consequence was, that during the winter of 1883-84, while traveling on behalf of the Educational Society, he took a severe cold, from the effects of which he never rallied. He attended some of the Annual Conferences of 1884—the first of the United Church—and at the Toronto Conference he delivered an address chiefly in the interests of the Educational and the Superannuation Funds, which caused many to weep, as it was evident that the shadows of the sepulcher were then upon him: and if he had known that he would never meet his brethren again in a Methodist Conference he could not have addressed them in a more appropriate manner, especially when he referred to the subject of entire sanctification, and urged the ministers to be sure and preach and enjoy this great Gospel privilege.

The few remaining months of his life were a season of intense suffering, which was endured with great fortitude. Such was his hopefulness of spirit, and so great was his strength of will that he could not be persuaded that death was so near. No murmur fell from his lips, though his pain was often most excruciating. Happily, all the members of his family arrived in time to receive his last counsel and witness his dissolution, which was calm and peaceful. He departed this life Monday, December 15, 1884, in the sixty-eighth year of his age and the forty-eighth of his ministry.

The funeral service was held in the Metropolitan Church, Toronto, after which the remains were interred in Mount Pleasant Cemetery.

ART. II.—THE EPISCOPACY OF METHODISM.

IN the "Methodist Review" of March, 1885, there appeared an article entitled "The Doctrine of the Fathers," in which we presented the views of the "fathers" in reference to the episcopacy of Methodism from the time immediately prior to the formation of the Methodist Episcopal Church, in 1784, until the death of Bishop Asbury, in 1816, a space of about thirty-two years, thus embracing the period covered by one generation. It was there attempted to prove that while the Church viewed the eldership as a ministerial order, it looked upon the episcopacy as an office in the ministry to be filled by one who, in ministerial order, should be a presbyter or elder.

This is shown by the fact that Wesley, the recognized head of American as well as British Methodism, declared, in his Circular Letter of 1784, that "bishops and presbyters are the same order;" and Bishop Coke, who was set apart by Wesley, and received as the first superintendent of the new Church, said in 1808, twenty-four years after the organization of the Church, that they were "one and the same" order.

Bishop Asbury, also, acknowledged the same thing in 1800, sixteen years after the organization of the Church and his entrance upon the duties of general superintendent or bishop, when he proposed to resign his "official station," as it was termed by the Conference and understood by himself, and to take his seat on the floor as an elder, just as if he had never filled the "official station" of a general superintendent. The action of the Conference in this instance, and at various other times, shows that the ministers understood they were not dealing with a clerical order but with an executive office.

Then, as though to prevent any one ever being misled by the service used in setting apart the bishops, John Dickins, who took part in the organization of the Church, and who was the first person in America to whom Dr. Coke revealed his plans, clearly taught, in 1792, that this service possessed no virtue, as it gave nothing to him who was set apart, and, hence, was merely a dignified, impressive, and fitting formality. The whole history of this early period shows that the Church of

that day understood that the difference between the bishop and an ordinary presbyter was not one of clerical order.

Now, taking up the line of historical investigation, we purpose to seek the view held by the leading preachers, in the period following the death of Bishop Asbury, as indicated by their writings and by Conference action.

Bishop Asbury died in the month of March, 1816. One month later the Rev. Ezekiel Cooper, at the request of the Philadelphia Conference, preached a sermon on the death of Asbury, and the same Conference subsequently requested the publication of the discourse. The sermon, with an appendix, was published in 1819, as an 18mo volume of 230 pages. In this discourse he says, *The Methodist societies, in organizing the new Church, resolved "to follow the Scriptures and the primitive Church;"** and in the appendix he calls the Methodist episcopacy a "presbyterial episcopacy," and maintains that bishops and presbyters or elders are "the same order."† We thus start out in this second period of the Church's history with the very declaration which the Church at its beginning had received through Wesley's letter.

In a short time agitations concerning questions of polity greatly increased. The discussions referred mainly to lay representation, but it also involved the episcopacy of the denomination, and the controversy called out strong writers. In 1820, the year following the publication of Cooper on Asbury, the Rev. Nathan Bangs, D.D., published his work on "Methodist Episcopacy." In this he used language which created the suspicion that he meant to imply that the bishops had a distinct order above that of the elders. That his phraseology did not represent the voice of the Church, and that he was applying the word order in a new and objectionable sense, is evident from the fact that his phrases were promptly objected to, and he was attacked so vigorously for even appearing to teach that which the Church had never taught, that at last he found it necessary, in defending himself, to write and print a letter explaining his language.

In this letter, which was published in 1827, in the appendix to Emory's "Defense of Our Fathers," Dr. Bangs complained that he had been misunderstood, and explained that in his use

* Cooper on Asbury, p. 109.

† *Ibid.*, p. 215.

of the word order, in that connection, he gave it a special definition. He says :

I use the word *order* merely for convenience, to avoid circumlocution, meaning thereby *nothing more* than that they were invested, by consent of the eldership, with a power to preside over the flock of Christ, and to discharge other duties not so convenient for the presbyters to discharge.

This definition, of course, makes the bishopric simply an office with delegated executive powers, and Bangs takes the force out of the word *order* in this connection when he says, that he used it in a qualified sense, and "merely for convenience, to avoid circumlocution," and that he means this, and "*nothing more.*" Again, he states that he means that our bishops were like those ministers in the early Christian Church who were "denominated *evangelists*," which certainly is not a very high-church notion. And again, in this letter, he says :

If any choose to say that we acknowledge two *orders only*, and a superior minister possessing a delegated jurisdiction, chiefly of an executive character, he has my full consent.

So Dr. Bangs gives his "full consent" to the declaration that "we acknowledge two *orders only* ;" and also, that a bishop is merely "a superior minister possessing a delegated jurisdiction, chiefly of an executive character," and the logical inference from this is, that he held that the bishop was an executive officer, and that the bishopric was an office and not a clerical order above the eldership. We should not overlook the fact, that in the above quotations from Dr. Bangs's letter, the italics, "*orders*," "*two orders only*," and "*nothing more*," are his own.

That he considered bishops and presbyters to be the same order is manifest from other declarations which he makes. Thus he says :

That those denominated bishops, elders, or presbyters in the apostolical writings were one and the same order of men we will now endeavor to demonstrate.*

Again, in his "Original Church of Christ," published in 1836, and which has been a text-book in the course of ministerial study, Dr. Bangs says :

The terms bishop, presbyter, and elder signified, in the primitive Church, the same order of ministers. . . . There was, how-

* Bangs's "Vindication of Methodist Episcopacy," p. 19.

ever, as it appears, this difference: the term bishop was a *title of office*, signifying overseer, and the word presbyter referred to the order.

That he held the bishopric of our Church to be an office and not an order is seen also in the fact that in his "History of the Methodist Episcopal Church," published in 1840, Dr. Bangs speaks of the episcopacy as an office;* and, further, from the fact that during the great discussion in the General Conference of 1844, he constantly spoke of "the *office* of bishop," and the "high *office* of a general superintendent," and refers to the bishop as "a general *officer* of the Church."†

In 1827, seven years after the appearance of Bangs's "Methodist Episcopacy," the Rev. John Emory, D.D., published "A Defense of Our Fathers, and of the Original Organization of the Methodist Episcopal Church." At first sight there seems a little confusion in some of his phrases, but a careful reading, and a just comparison of his statements, show that the context fully qualifies his apparently unusual expressions. His object is to maintain the validity of the episcopate of the Methodist Episcopal Church, and he insists that there is nothing improper in having a service for setting apart bishops "even on the principle of two orders," for, "in this respect," he says, "both Mr. Wesley's usage and ours exactly correspond with that of the primitive Church, according to Lord King," who "maintains that bishops and presbyters in the primitive Church were the same order."‡

But Emory shows just how little weight he put upon the service for setting apart bishops, by his indorsement of a quotation from John Dickins's pamphlet of 1792, in which Dickins declared "the superiority of the bishops" was not "by virtue of a separate ordination;"§ and Emory himself refers to the superiority of our bishops as derived not from their "separate ordination."|| Emory, therefore, following Dickins and Wesley, puts no stress upon the service; and, as the separate service conferred no superiority, the bishop received through it no order distinct from and superior to the eldership.

Dr. Emory is meeting the allegation that because Methodism

* Bangs's History, vol. iii, pp. 60, 78.

† "Debates in the General Conference, 1844," p. 98.

‡ "Defense of Our Fathers," p. 64. § *Ibid.*, p. 110.

|| *Ibid.*, p. 109.

has no order higher than the eldership it has not a true episcopal form of government. This inference he denies, and says:

We have abundantly proved, according to ecclesiastical writers of the most distinguished celebrity, that an episcopal form of government is perfectly consistent with the admission that bishops and presbyters were primarily and inherently the same order. And we have especially proved that this was Mr. Wesley's view in particular.*

Again he says:

The idea that *equals* cannot from among themselves constitute an officer who, *as an officer*, shall be superior to any of those by whom he was constituted, is contradicted by all experience and history, both civil and ecclesiastical, and equally so by common sense.†

All this refers to the episcopacy of our Church, and Emory calls the bishop an *officer*, and those who elected him his *equals*. That this is his meaning is seen a little further on, where, referring to Bishops Coke and Asbury, he says:

These church officers, after they were thus constituted and commissioned, *were* superior, *as our officers*, in the actual exercise of certain executive powers among us, to any individual of those by whom they were constituted.‡

In 1830, Dr. Emory quotes Mr. McCaine as claiming that Mr. Wesley believed "that bishops and presbyters are essentially of one order." To this Emory replied: "And do we dispute this? Have we not repeatedly averred the same thing with the utmost explicitness?" §

Again he declares:

The Methodist Episcopal Church not only admits, but asserts and maintains, and always has done so, that bishops and presbyters are inherently and essentially the same. Its episcopacy was originally and avowedly instituted, and still rests, on this very principle. . . . In the strict ecclesiastical sense, they are inherently and essentially the same order. ||

One year later, namely, in 1831, Dr. Emory edited and added notes to the "First American Official Edition" of Watson's Life of Wesley. In these notes, referring to Wesley's setting apart of Coke as superintendent, he declares that even after that

* "Defense of Our Fathers," p. 60.

† *Ibid.*, p. 64.

‡ *Ibid.*, p. 65.

§ "Methodist Magazine and Quarterly Review," 1830, p. 81.

|| *Ibid.*, p. 85.

service, "according to Mr. Wesley's own view, he could not be higher *in order* than a presbyter." *

The issue as to whether the bishopric was an order or an office was soon squarely made, and just as squarely met. In 1828, the year after Emory's "Defense" appeared, Thomas E. Bond, M.D., wrote his "Narrative and Defense of the Proceedings of the Methodist Episcopal Church in Baltimore City Station," and in 1852 this was reissued as a part of Bond's "Economy of Methodism." The author refers to the charge that Asbury had used language which implied that he thought he was "a bishop of the third order, and superior to presbyters." †

And to this Dr. Bond replies :

As to the charge of our having at any time considered our bishops as a distinct ministerial order, contradistinguished from and superior to presbyters or elders, it has no foundation in fact. The very circumstance of our having acknowledged the *right* of elders to ordain is a sufficient refutation of the allegation. We consider the episcopacy a superior office in the Church—not a distinct ministerial order; and this is the light in which it has been considered ever since its institution. ‡

Dr. Bond's statement shows that the Church had recognized and made a distinction between "order" and "office" ever since the institution of the episcopacy. It is, indeed, a point of no little value in this investigation, that Dr. Bond's phraseology so clearly shows that in the early days the word order and the word office were used as meaning entirely different things.

That Dr. Bond was competent to give testimony on this question cannot be doubted. He was the great controversial writer of the Church, and his election to the editorship of "The Christian Advocate" in 1840 was no doubt due to the masterly ability he had displayed in the disputes of those days. He stood at a point in the history of the Church where he could speak authoritatively for the Church in his time, and from the time of its organization. When he wrote the passage just quoted he was in the prime of life, and with sufficient maturity to comprehend the view of the Church.

When Asbury died Dr. Bond was thirty-four years of age,

* Watson's Wesley, American edition, p. 253.

† Bond's "Economy of Methodism," p. 117.

‡ *Ibid.*, p. 120.

and a practicing physician, so that even at that time he was old enough to have met all the "fathers" of the Methodist Episcopal Church, and, as he resided in Baltimore, he probably had met them, and from them learned their views and the views of the early Church. Besides this, his family connections opened to him reliable sources of information. He was a near relative of the Rev. John Wesley Bond, who was Bishop Asbury's traveling companion, and who was with the bishop when he died. Had Dr. Bond no other means of gaining information on this subject, this relationship alone would, no doubt, have been sufficient to secure him accurate knowledge as to the opinions of Asbury and of the Church prior to that day. Probably there was no one at that time more competent to speak for the Church.

Dr. Bond stood beside the fathers and knew the sons, and so was familiar with the ideas of both. For him, therefore, to say publicly to an antagonist that the Church from the beginning considered the bishopric as an office, and not "a distinct ministerial order, contradistinguished from and superior to presbyters or elders," is most conclusive teaching, and sufficient to settle the question as to the view of the Church up to 1828, and even up to 1852, when his "Economy of Methodism" was issued.

In 1841, Bishop Hedding delivered a discourse before the New York, Providence, New England, and Maine Conferences on "The Administration of Discipline." At the request of these Conferences, he prepared it for publication, and it appeared in book form in 1842.

This brings us close to the memorable General Conference of 1844, which was followed by the secession of Southern members and the formation of the Methodist Episcopal Church, South.

The discussions in this Conference involved the very question we are now studying, and threw strong light upon the prevailing views of the Church as to its episcopacy. In the proceedings, "Hedding on the Discipline" was quoted a number of times in a way which sustained the idea that the episcopacy was an office, and not a distinct order, and there is every indication that Bishop Hedding, who was present, assented to this interpretation.

But, before considering the opinion of individual delegates and the action of the Conference itself, we turn to the Address of the Bishops, which was presented to the General Conference before the debate on Bishop Andrew's case had begun. In this address they say :

The office of a bishop or superintendent, according to our ecclesiastical system, is almost exclusively executive. . . . So far from their being irresponsible in their office, they are amenable to the General Conference.

Continuing, they declare that bishops have not "a distinct and higher *order*." For, with our great founder, we are convinced that bishops and presbyters are the same order in the Christian ministry. And this has been the sentiment of the Wesleyan Methodists from the beginning." And they add that their authority, "is by virtue of an *office* constituted by the body of presbyters, for the better order of discipline," etc.*

The bishops say the episcopacy is not "a distinct and superior order," or "a distinct and higher *order*," and so emphatic are they that they italicize the word *order*. What is more, so anxious are they to make the point plain, that they specifically state "that bishops and presbyters are the same order;" that this was the opinion of Wesley, the "great founder" of the Church, and that this was "the sentiment" of Methodists "from the beginning."

They go still further, and speak of "the episcopal office" and "the office of a bishop or superintendent;" and are so determined that it shall be understood as nothing more than "an *office*," that they italicize that word in contradistinction to the word *order*, and this address was signed by all the bishops, showing that it expressed their unanimous opinion.

We now turn to the opinion of the Conference, as expressed in the discussion of Bishop Andrew's case.

The Rev. Alfred Griffith, of the Baltimore Conference, was the delegate who offered the resolution in which Bishop Andrew was "affectionately requested to resign his office as one of the bishops." In speaking to his resolution, he referred to the title bishop, and said :

We use it only and exclusively to denote and designate the chief officer of the General Conference, the chief officer of the

* Appendix A, General Conference Journal of 1844, p. 155.

associated Annual Conferences of this union. A bishop among us is therefore only an officer of the General Conference, created for specific purposes, and for no other than the purposes specified. . . . He is chosen as the chief among his equals. . . . Our bishops . . . regard not themselves as a distinct order separate and apart from presbyters or elders, . . . they are officers in the strict and proper sense of the term.*

Dr. Bangs, Dr. Olin, Mr. Cass, Mr. Drake, G. F. Pierce, Jesse T. Peck, and others also referred to the bishopric as an office. Mr. Comfort spoke of the "episcopal office," and said :

The proposed action of this Conference [that Bishop Andrew "desist from the exercise of his office"] did not affect his *orders*, but simply his jurisdiction as an officer of the General Conference. . . . His *office* only was touched, not his orders—a distinction which could not be denied without involving the doctrine of *prelatical* episcopacy ; a doctrine at the farthest remove from Methodism on this subject. †

Here is a clear distinction between order and office.

Mr. J. A. Collins, of Baltimore, quoted from Hedding on the Discipline, and from Emory's "Defense," and said :

According to them, a bishop was but an officer of that General Conference. A high officer, he admitted—one whose very presence ought to inspire respect, and of whom they ought never to speak lightly ; but still, after all, simply an officer of the General Conference. ‡

Dr. Durbin spoke of the "episcopal office," and quoted Coke, Asbury, and Dickins, to prove that "a bishop is only an officer of the General Conference." He also opposed the idea "that the General Conference has no power to remove a bishop, or to suspend the exercise of his functions, unless by impeachment and trial, in regular form, for some offense regularly charged." §

The greatest speech in this great debate was delivered by Dr. Hamline, who, before the session closed, was made a bishop. In his argument he referred to the bishop as an "officer," and to his position as the "bishop's office," and said : "In clerical orders every man on this floor is his equal."

Again he said : "That the bishop's is an office is, I suppose, conceded." So well settled was the idea that Dr. Hamline, in the presence of that able General Conference, dared to say, and take it for granted, that it was a "conceded" fact not requiring

* "Debates in the General Conference, 1844," pp. 82-84.

† *Ibid.*, p. 135.

‡ *Ibid.*, p. 147.

§ *Ibid.*, pp. 174, 175.

argument, as it would not be disputed; and, certainly, this was the prevailing view of the General Conference of 1844.

Referring to the service in the ritual, he remarked:

True we ordain him; but we may cease to ordain, and by suspending the Conference rule which requires a day's delay, may immediately blot from the Discipline these words (page 26): "and the laying on of the hands of three bishops, or at least of one bishop and two elders." Would not this harmonize our practice and our principles?

The nature of the episcopate had much to do in the matter of defining the power of the General Conference, and the position taken by the General Conference of 1844 was tenable only on the ground that the bishopric was an office.

Rev. Jesse T. Peck, afterward bishop, said:

There are no *constitutional rights* invaded. As to whether a man will do for a bishop, or not, the General Conference is the sole judge, either as to his election or retention.*

He also held that if a bishop "should resign his episcopal office" he would still be "an elder in the Church of God."†

In one of the debates, Mr. Winner, of New Jersey, remarked, that "the *General Conference* is the supreme power of the Church, not the episcopacy."‡

Mr. Griffith held that they were concerned exclusively with "an officer of the General Conference," and claimed that the General Conference "has power to regulate her own officers;" § and J. A. Collins, of Baltimore, asserted that, "if there were no specific law, the Conference had power to remove the officer it makes." ¶

Mr. Green, of Tennessee, put the position of various speakers in these words:

They say that a bishop of the Methodist Episcopal Church is nothing more than an officer of the General Conference; having received his appointment from the Conference, and being merely an officer of the Conference, that the Conference has the right, when they shall judge it expedient to do so, to divest this officer of his office, without even the forms of trial. ¶

This Mr. Green opposed, as did the Southern delegates generally, and asserted the doctrine, "Once a bishop, whether able to do the work of a superintendent or not, always a bishop." **

* "Debates in the General Conference, 1844," p. 116.

† *Ibid.*, p. 120.

‡ *Ibid.*, p. 78. § *Ibid.*, p. 83. ¶ *Ibid.*, p. 147. ¶ *Ibid.*, p. 123. ** *Ibid.*, p. 124.

Mr. Hamline, however, with the majority of the body, held that the General Conference had "authority to depose a bishop summarily for improprieties morally innocent, which embarrass the exercise of his functions,"* and "whatever it can confer and withhold it can *resume* at will, unless a constitutional restriction forbids it;†" and these were the views of the majority.

It is evident that some of the Southern delegates, in the effort to defend their bishop, were driven to the necessity of making claims for the episcopacy which were novel, and which had not been received by the Church itself. After the Conference had, by a large majority, pronounced against Bishop Andrew, the Southern members, who were in the minority, filed a protest embodying views to which some of the minority had given expression during the progress of the discussion. "The Protest" of the Southern delegates does not deny, but admits, that the bishopric is an office—"the episcopal office"—and an "official" "station," and refers to the bishops as "officers" and "executive officers;" but it claims that "the episcopacy is a co-ordinate branch, the executive department proper, of the government."‡ But Dr. Bond, who was present at this Conference, wrote in 1851 that "to sustain this view of the episcopacy, its advocates were compelled to take high-church grounds, bordering upon Puseyism itself."§

Again, alluding to the rule of the Discipline making the bishops amenable to the General Conference, Dr. Bond says:

The minority of the Conference, finding it impossible to evade the force or escape the consequences of this rule of discipline, resorted, in their speeches and "Protest," to doctrines in respect to Methodist episcopacy which, if not entirely new, had only been attributed by the most bitter enemies of our Church government, and which had been disavowed as a slander by its defenders.¶

Dr. Bond further observes:

These high-church notions of episcopal authority, independence, and jurisdiction, had to encounter the well-settled theory of Methodist episcopacy, . . . and it was crushed and annihilated by the contact. . . . The high-church notions of episcopal authority and independence assumed in the Protest constituted no part of prim-

* "Debates," p. 129.

† *Ibid.*, p. 131.

‡ Appendix H, General Conference Journal, 1844.

§ "Methodist Quarterly Review," 1851, p. 412. ¶ *Ibid.*, p. 411.

itive American Methodism, nor of the opinions of those who instituted Methodist episcopacy. Nor has there been any change in this respect since the present form of Church government was instituted.*

It would appear, therefore, that this novel doctrine of episcopal authority and jurisdiction was taken up by the delegates from the slaveholding Conferences to serve a purpose, and was founded on no just or tenable grounds whatever.†

When the "Protest" was presented, Mr. Simpson, as the report terms one who afterward was honored as Bishop Simpson, offered a resolution declaring that "they could not admit the statements put forth in the Protest," and directing "that a committee, consisting of Messrs. Durbin, Olin, and Hamline, be appointed to make a true statement of the case, to be entered on the Journal."‡ This showed that "Mr." Simpson, the future bishop, denied the positions of the minority, and the composition of his proposed committee showed what views he desired affirmed.

The above committee was ordered, but when Dr. Hamline had been elected bishop and Dr. Olin had gone home, Dr. George Peck and Dr. Elliott, on motion of Mr. Simpson, were put in their places.

This very able committee presented a reply to the "Protest," in which they remark:

In order to make out that the General Conference had no right to take such action as they have in Bishop Andrew's case, the authors of the Protest have been driven to the necessity of claiming for the Methodist episcopacy powers and prerogatives never advanced before, except by those who wished to make it odious, and which have always been repudiated by its chosen champions. §

The "Reply" denies that "the episcopacy is a co-ordinate branch of the government." It calls the bishops "officers," and maintains the supremacy of the General Conference. ||

The views of Hamline were the views of the Conference. They were sustained by a large majority, and, as the minority subsequently seceded, it left the view of the majority the view of the Methodist Episcopal Church.

With the close of the General Conference of 1844, the Church may be said to have entered upon a third period in its

* "Methodist Quarterly Review," 1851, p. 412.

† *Ibid.*, p. 413.

‡ "Debates," p. 212.

§ Appendix K, Gen. Conf. Journal, 1844, p. 206.

|| *Ibid.*, pp. 199-210.

history. It began its second period holding the doctrine of the parity of bishops and elders as to order, and it closed that period with a distinct affirmation of the same doctrine.

Now it will be seen that the third period opens with the same view. In 1847 Dr. Abel Stevens issued his work on "Church Polity." In this he says:

The episcopacy of the Methodist Church . . . is presbyterian, our bishops being considered but presbyters in *order*, differing from [ordinary] presbyters only in *office*, as *præmi inter pares*, first among equals.*

Passing to the General Conference of 1852, we find that "the superintendents presented a communication from Bishop Hamline, tendering his resignation of the episcopal office;" † and the Conference accepted the resignation. The language used by both the bishop and the Conference showed that both held that the episcopacy was an office, and the action of Bishop Hamline and the Conference showed that it was an office from which a bishop could resign and cease to be a bishop, and, ceasing to be a bishop, would take his place among the elders in an Annual Conference.

The late Dr. Eddy, in his sketch of Bishop Hamline, referring to Hamline's resignation, remarks:

It was not broken health alone which led him to this decision, or a desire to be entirely free from care. He was actuated by a sense of high consistency. In 1844 he held and maintained, with great force, that the Methodist episcopate is not an exalted *order* of the holy ministry, but an *office*—of grave responsibility and dignity, it is true, but still an *office*—and one which can be vacated for disqualification by the General Conference without the formality of an impeachment, or by the voluntary retirement of the officer. . . . Now he would do the Church the service of showing, by example, that it could be vacated by the resignation of an incumbent. He meant in 1852 to emphasize the doctrine he taught eight years before. ‡

The Church now began to consider the necessity for revising its ritual, for its formal services contained expressions seemingly at variance with the doctrines of the Church, and the service for setting apart the bishops had often required explanation. So, in the General Conference of 1852, C. Kingsley,

* Stevens's "Church Polity," p. 61. † General Conference Journal, 1852, p. 36.

‡ "Lives of Methodist Bishops," p. 302.

afterward bishop, called attention to the necessity for amendment in the latter service.

In the General Conference of 1856 the question of the revision of the ritual came up again, and a committee, of which Dr. John McClintock was chairman, was appointed to consider what should be done. That committee reported that "a large portion of our ministry and membership are grieved to find in our most solemn forms the sanction of doctrines which neither we nor our fathers believe," * and they call attention especially to the misleading and dangerous language in the services for baptisms, the Lord's Supper, and the ordinations of ministers. The report shows that the Church had not looked to these services for its doctrines, but had tried to prevent the membership from being misled by language "borrowed from the rubrics of a foreign Church."

The matter again came up in the General Conference of 1860, and Davis W. Clark was made chairman of the committee. In the General Conference of 1864 he was made chairman of the committee on the same subject, and he acted as such until he was elected bishop, when Dr. Freeborn G. Hibbard took his place. This committee recommended various changes in the ritual, and especially in the service for bishops, and on its recommendation the General Conference struck out the word "ordination," which was misleading, and, according to the well-settled doctrine of the Church, a misnomer, and substituted the word "consecration." The Church had been charged with inconsistency in calling a service an "ordination" when it did not exalt to a higher "order," and while its bishops were only elders, and so, to be consistent in form, as well as in fact, and to check supposed high-church tendencies or dangers, this substitution and other marked changes were made.

Thus have we carried the examination from 1784 down to 1864, and through all these years it has been found that the accepted view in the Church was, that the bishopric was an office, and that the bishop had no higher ministerial order than that of presbyter or elder. Limited space has compelled us to entirely omit some authorities belonging to the foregoing periods, and to condense those we have used; but enough has been presented to demonstrate the soundness of our position.

* General Conference Journal, 1856, p. 292.

In 1873 the third volume of McClintock & Strong's Cyclopædia appeared. In the article on "Episcopacy," and under the sub-head "Methodist Episcopal Church," and referring to its episcopacy, is the following statement:

Its simple idea is, that certain elders are chosen from the body of the presbyters to superintend the Church, and are called *bishops* or *superintendents*, both terms being used in the Methodist ritual. . . . The primitive principle that bishops and presbyters are of equal rank in the New Testament is fully recognized; nor are bishops regarded as successors of the apostles. . . . It has been objected to the Methodist episcopacy that, while the theory of the Church admits but two *orders* in the ministry, the separate ordination of bishops really implies three. But the objection is groundless. . . . Mr. Wesley did not pretend to ordain bishops in any other sense than according to his view of primitive episcopacy, in which, as he maintained, bishops and presbyters are the same order.*

In 1876 Bishop Simpson's history, entitled "A Hundred Years of Methodism," was issued. In it he says: "The Methodist episcopacy is regarded as an *office* in the Church, not distinct in order from the eldership."† Speaking of bishops he says: "They are simply executive or administrative officers."‡

Further citations are unnecessary. We are willing to rest our case on what we have given. The question is one of history, and the historical evidence is abundant and the proof conclusive. The established view of the Church from the time of its organization is what we have declared.

In recent years, however, a new school of thought began by voice and through the press to assert itself and gradually make its influence felt. It began to use the words *order* and *office* in a sense to which the Church had not been accustomed. At times the use was indefinite. Sometimes it suggested there was no difference between the word *order* and the word *office*, and, finally, claimed that the Church had three ministerial orders, and that the bishopric was a clerical order superior to and distinct from the eldership.

It might look as if the method was first to inculcate these views as though not antagonizing any thing within Methodism, and then, when the Church had become accustomed to the new way of putting things, to boldly assume that this was the view the Church had always held.

* Cyclopædia, vol. iii, p. 266.

† Page 223.

‡ Page 229.

Possibly this was the result of a natural tendency which had always existed, and which might assert itself at any time should the Church be off its guard, and especially, as in 1844, if some important point was to be gained. In some instances it may have had its motive in a hankering after an ecclesiasticism which our Church has always rejected; but it is probable that frequently these erroneous views sprang from incomplete knowledge of the history of our Church's polity; but, notwithstanding this, they were none the less dangerous.

The history of the growth of error points out the possibilities of evil in human nature and in ecclesiastical organization. The developments from the simplicity of doctrine held by the primitive Christian Church, and the changes of view in modern times on this very question, even in the Church of England, are illustrative and very suggestive. It is well known that the Christian Church gradually passed from the primitive doctrine of the parity of bishops and presbyters up to a prelatical, and finally to a papal, government. That there is with us any immediate danger of that character is not asserted, but it is a possible thing for history to repeat itself, and so long as human nature continues in its present condition, the maxim, "Eternal vigilance is the price of safety," will apply in the ecclesiastical as well as the political world. No governmental evil comes suddenly. It is always preceded by a period of preparation; and the changes may be by stages so gradual as to be almost imperceptible. The ministry and membership of a Church should always be upon the alert, especially to detect covert evil. It was time for the Methodist Episcopal Church to indicate its watchfulness; but the new heresy in Methodism went on without any marked ecclesiastical check until the General Conference of 1884.

In that body one of the ministerial delegates, in the course of a speech, affirmed the high-church doctrine, "Once a bishop always a bishop." Whether this was intentional or unintentional it could not be permitted to pass unchallenged, and to stand in the printed reports without the Conference putting something on record which would counteract its mischievous tendency. The time had come to check the new school of thought which was becoming more and more aggressive.

The writer, therefore, in the General Conference of 1884
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prepared, and on the 15th of May presented, the following resolution:

Resolved, That we reaffirm the doctrine of the fathers of our Church, that the bishopric is not an order but an office, and that in orders a bishop is merely an elder or presbyter.*

Alluding to the error which the resolution was intended to expose and neutralize, the writer in his remarks said:

Our honored bishops do not assert this false doctrine, but if the tendency in other quarters goes unchecked we cannot say what notions may be held by their successors. The very fact that such statements go unchallenged is itself dangerous. The danger may seem small now, but it will grow. If we would protect the episcopal office from misunderstanding and evil, now is the time to check this vicious tendency.†

After the author of the resolution had spoken at some length a member moved to refer the resolution to the Committee on Episcopacy,‡ but the merits of the whole subject were quite fully discussed by at least a half dozen speakers, a larger number than usually gained the floor on most questions. At last, after the previous question was ordered, the Conference rendered its decision. The first vote was not upon the resolution itself but upon the motion to refer the resolution to a standing committee. Now if the Conference had wanted to avoid the issue it would have agreed to the reference, but it was evident that the Conference had positive convictions, and desired to make a deliverance upon the subject, and so the motion to refer was voted down by a heavy majority. Thus the body deliberately brought itself face to face with the main question, and then passed the resolution by an overwhelming vote.§

The Conference recognized the fact that the false view was spreading to a dangerous extent, and that it was finding expression through the public press. Dr. Curry, in advocating the passage of the resolution, declared that the erroneous opinion had appeared in various publications. He said:

I certainly have found it in print. Some of our ablest, brightest, recent discussions on the subject have assumed the contrary doctrines, at least by stating the case.¶

* General Conference Journal of 1884, p. 207.

† "Daily Christian Advocate," 1884, p. 107. ‡ *Ibid.*, p. 107.

§ *Ibid.*, pp. 105-107; Atkinson's "Centennial History of American Methodism," p. 107.

¶ "Daily Christian Advocate," 1884, p. 107.

The Conference saw the importance of checking the evil, and so took this opportunity for formulating the doctrine of the Church.

It is true the resolution was warmly opposed by a few, but no one denied that the resolution expressed the doctrine of the "fathers" and of the Church itself. Every speaker admitted that to be the fact. Dr. Buckley said :

There is one thing settled in Methodism—that our bishops are presbyters or elders.

And Dr. Leonard went so far as to say :

We have no third order in the ministry, and if any bishop on that platform wants to prepare the way to get the authority stripped off him, let him declare that the episcopacy is a third order, and that will be the end of his administration.*

This General Conference was thoroughly competent to give an authoritative deliverance upon this question, and possibly more so than any future General Conference can be, for it contained members who had been prominent ministers of the Church for about half a century, and had been members of General Conferences running back to 1844 or 1848, besides many who had made the polity of the Church a life study. No future General Conference is likely to have so many members whose lives will run back so near to the "fathers" and the early discussions, and so in that particular, future Conferences are not likely to be so well qualified.

For such a body to refer such a question to a committee would be like the Senate of the United States sending a resolution affirming that it was the view of the fathers of the country that the presidency of the United States was an office and not an order of nobility, and that the president was a citizen like other citizens, to a committee to examine the school-books and then report, so that the Senate might understand the facts and know how to vote. The Conference was familiar with the teaching of the Church, and did not need the assistance of a committee.

In the debate on the resolution the Rev. Dr. Curry and another delegate suggested that an "explanatory" "bracketed note" should be inserted "at the head of the form of consecra-

* "Daily Christian Advocate," 1884, p. 107.

tion for bishops," stating "what is our view in this case, that none of our people may be misled, or the great public."* This suggestion was made on the 15th of May during the progress of the discussion upon the resolution, and so had the effect of notice given at that date.

On the 21st of May Dr. Curry presented a resolution embodying such a note to be inserted in the Discipline.† According to the rule it had to lie over, and it was printed in the "Daily Christian Advocate" of May 22. After standing in print a number of days Dr. Curry called it up on the 26th of May.

It was moved to lay it on the table, but the motion was voted down.‡ Then some one raised the point of order that it could not be considered without a suspension of the rules. This point was denied, but in order to settle all doubts the Conference promptly passed a motion to suspend the rules, and after discussion the Conference, with only a few votes in opposition, § passed the resolution as follows :

Resolved, That these words be inserted as a rubric at the beginning of the ritual for the consecration of bishops:

[This service is not to be understood as an ordination to a higher order in the Christian ministry, beyond and above that of elders or presbyters, but as a solemn and fitting consecration for the special and most sacred duties of superintendency in the Church.]

Every thing in connection with the resolution and the disciplinary note shows that the Conference made these deliverances with great deliberation and determination. Twice did it decide essentially the same thing. The main battle was fought on the resolution, and the adoption of the explanatory note was merely a second decision on the same matter. Indeed, it may be said to have passed upon it at least five times: first, in refusing to refer the resolution to a committee; second, in passing the resolution; third, in voting down the motion to lay the explanatory note upon the table; fourth, in passing the motion to suspend the rules in order to consider the explanatory note; and fifth, the adoption of the note: and all this covered a period running from the 15th to the 26th of May, thus giving full time for reflection.

* "Daily Christian Advocate," 1884, p. 107.

† *Ibid.*, p. 150.

‡ Journal General Conference, 1884, p. 267.

§ "Daily Christian Advocate," p. 177; Atkinson's Hist., pp. 107, 108.

Some of those who objected to this action appeared to believe that the higher-order idea was not held at all, while others seemed to think that it did not amount to any thing. The Conference, however, had hardly adjourned when, to the amazement of those who had not estimated the audacity of the new school of thought, some of its adherents boldly asserted that the resolution and the rubric misstated "the historic facts in the case;" that the action of the General Conference was a "newly invented theory of our episcopacy;" that the episcopacy is "a distinct order in the ministry;" and that the Church had always had "an episcopacy that is of a third ministerial order." Such assertions were made in the public prints, even in denominational papers and other authoritative or semi-authoritative publications. They were also made in addresses before important audiences, and uttered very freely in private conversation. These adverse utterances, so quickly following the decision of the highest body in the Church, aroused many to a realization of the true situation. The action of the Conference was like a shot falling into an enemy's camp. It unmasked batteries which, unseen, had been preparing for the work of destruction. The return fire only revealed the existence and position of the foe. As a result many who had doubted the necessity for the resolution and the rubric were convinced of their propriety and pressing need. They now felt that the evil was more deeply seated than they had suspected, and that the action of the General Conference was timely, and not a moment too soon, and it was asked: If the holders of these notions will dare do so much in spite of the authority of the General Conference, what would they not have done if this authority had not been against them?

Another result of the discussion has been to bring about a re-examination and re-statement of the history of our polity. The agitation on the part of the opposition has compelled this. The historic evidence demanded and presented proves that the "fathers of the Church" did affirm that which the General Conference of 1884 re-affirmed. The doctrine that the bishopric is an office and not a ministerial order was the doctrine of the Church at the beginning, and has been the doctrine throughout the hundred years.

The higher-order episcopacy involves prelacy, and churches

possessing such an episcopacy have a prelatical government, but this, as was said in the General Conference of 1844, is "at the farthest remove from Methodism." The higher-order idea carries with it as a legitimate consequence a house of bishops, with legislative or veto power which would prevent the General Conference making laws without the concurrence of the bishops. The General Conference delegates vast executive powers to the bishops, but does not grant them any legislative functions, not even giving them voice or vote in its deliberations; but if it were once admitted that the bishops had a higher ministerial order, then the tendency would be to overturn the present law and usage. Heretofore the General Conference has been too jealous of its power to permit any thing of this nature, and the Church will pause a long time before it gives legislative or veto power to officers who already hold in their hands the destinies of more than twelve thousand ministers.

It is not asserted that the bishops want any thing of this kind, but that if the school of thought to which we refer were to preponderate that would be the natural tendency, and that this would be the logical result if the idea of superior clerical order, even without the name, were given to the *episcopoi*. Words mean something and have a living power, and an intelligent Church will not accept a new ecclesiastical term without understanding its meaning and intention; neither will it abandon an old one without good cause, any more than it will permit an old word to be used in a new, misleading, and false sense.

The history of the Methodist Episcopal Church establishes the fact that it has always considered its episcopacy as an office, and not a ministerial order superior to the eldership; and now after a hundred years of progress it will not go back to the dark ages for technical terms and ecclesiastical ideas, no matter how plausibly the false may be presented. With an episcopacy just as valid as any in the world, it will not weight it down with the dead body of an ancient error.

[Perhaps the subject would be simplified by recognizing the Christian Ministry as a solidarity, without any distinctions of orders by divine appointment, while all grades and distinction in ecclesiastical organizations are but human devices, to be continued or disused at any time as may seem expedient.—*Ed. Meth. Rev.*]

ART. III.—THE PROPHECY OF JACOB.

JACOB was the last personal representative and possessor of the great Abrahamic covenant. His grandfather, Abraham, had been separated from his kindred and native land, and received the covenant of circumcision. Isaac was preferred, to the exclusion of Ishmael and the sons of Keturah, and he transmitted the prophetic blessing of the covenant to Jacob, thereby excluding and supplanting Esau. After Jacob passed away the chosen seed was represented by twelve tribes, descendants of twelve sons of him who wrestled with the angel of Jehovah, and thereby obtained the lofty title of Israel, "prince of God." It is written in the forty-ninth chapter of Genesis, that before this last great father was "gathered to his people," the voice of prophecy issued from his lips, and, magnifying itself above the blessings of the everlasting hills (verse 26), disclosed unto his assembled children the great events of their subsequent history.

According to the late Professor Tayler Lewis, "there is but one part of the Scripture to which this blessing of Jacob can be assigned, without making it a sheer forgery, and that, too, a most absurd and inconsistent one. It is the very place in which it appears. Here it fits perfectly."* To many critics, however, this strong statement is not convincing. It is not denied that the poem is assigned to its natural place in the biblical narrative, but it is affirmed that its language bears traces of a later time than that of Jacob, and that what purports to be a prophecy of the dying patriarch was composed by some gifted writer in the days of Samuel or David. It is claimed that such a composition may have been designed to serve a good purpose, and to enhance in the public mind the great facts and hopes of the nation. No one in that ancient time would consider it a forgery, or think of it in any other way than as a fine poetical conception, and in beautiful harmony with the tenor of theocratic feeling. It was looked upon as a creation of poetic genius, like the discourses of Adam and Eve in Milton's great epic.

In the discussion of such a question, nothing will be gained

* Lange's Commentary on Genesis, p. 651. New York, 1868.

by dogmatic assertion. It becomes the thoughtful scholar to give all questions of criticism a patient examination, and to rid himself, as far as possible, of any bias or prepossessions which would interfere with impartial judgment. This poetical chapter of Genesis will serve, probably, as well as any passage of similar extent that could be chosen, to illustrate the real character of the critical discussions now current touching Old Testament literature and prophecy.

Waiving for the present the questions of higher criticism, we first examine the poem itself as a piece of literature. It should be compared with Isaac's words when he felt his end approaching (Gen. xxviii, 1-4, 26-29, 39, 40), and the songs and farewells of similar sentiment attributed to Moses (Deut. xxxii and xxxiii), Joshua (Josh. xxiii and xxiv), Samuel (1 Sam. xii), and David (2 Sam. xxiii, 1-7). These all breathe the same prophetic spirit. And we may also bear in mind the prevalent opinion of heathen antiquity, expressed by Socrates in Plato's *Apology*: "And now, O men who have condemned me, I would fain prophesy to you; for I am about to die, and that is the hour in which men are gifted with prophetic power." A like thought is expressed by Cicero in his treatise on *Divination*: "When death is near, the mind assumes a much more divine character, and at such times easily predicts the future." Similar statements abound in the classic authors;* and we may well ask, Is there any warrant for such a wide-spread belief? Or are these notions the offspring of fancy and superstition? It is unnecessary to obtrude any positive statement on this question, though much could be said on both sides. Much credulity and superstition have prevailed in all ages on the experiences and mental powers of the dying; but it is also true that many gifted men and women have been exalted in their last hours into highest flights of thought and utterance, and have evinced a clearness of spiritual insight transcending any attainments they were known to have reached before.

The rapturous utterances of religious emotion naturally take poetic form, and in this prophecy of Jacob we find the greatest intensity of passion, sudden transitions and outbursts of alarm, ejaculations of prayer, and a multiplicity of similes and meta-

* See the citations and references in Kalisch, "Historical and Critical Commentary on Genesis," pp. 720, 721. London, 1858.

phors, almost defying in places the ordinary canons of criticism. Even the introductory words of the chapter, which describe the assembling of the family around the patriarch, are arranged in the form of parallelisms:

And Jacob called his sons, and said:
 Assemble yourselves, and I will declare unto you
 What shall befall you in the end of the days.
 Gather yourselves together and hear, O sons of Jacob,
 Yea, hearken unto Israel, your father.

These words evidently belong to the poem itself, and are not the composition of the historian who inserted Jacob's prophecy in this place in his narrative. What particular meaning the writer attached to the expression "end of the days" is somewhat doubtful. It appears to be too definite a phrase to be intended merely to denote *after times, the future*. It suggests the idea of a limit, the end of an age, eon, or period. Such an age had its *ראשית* and its *אחרית*, its beginning and its end; and the author of this prophecy proposes to speak of events belonging to the end or closing period of the age to which he belonged. The Septuagint translates it by the phrase so common in the New Testament, "in the last days," which suggests the same idea of the closing period of an eon. The events contemplated as befalling the sons of Jacob "in the end of the days" were such as belonged to the closing period of the prophet's vision, the end as distinguished from the beginning of Israelitish history. How near or how remote that end might be is left entirely undetermined.

Having summoned his sons around him, and having thus briefly indicated the prophetic purpose of his heart, the patriarch proceeds as follows:

REUBEN.

3. Reuben, my first-born thou;
 My might and the beginning of my strength;*
 Excellence of dignity and excellence of power.

* Allusion to the supposed vigor of the first-born, as inheriting the full virile power of the father—first-fruit of his physical and spiritual strength. The nearly synonymous words *might*, *strength*, and *power* suggest all the forces of his nature. The possession of these constituted that *excellence* or superiority which gave the first-born of the family special rights. Comp. Deut. xxi, 17; Psa. lxxviii, 51.

4. Boiling over like the waters,* thou shalt not excel;
For thou didst go up to the beds† of thy father.
Then didst thou defile;‡ my couch he went up!

SIMEON AND LEVI.

5. Simeon and Levi—brothers §—
Instruments of violence their swords. ||
6. Into their secret council come not my soul;
Into their assembly unite not my honor.
For in their rage they slaughtered men,
And in their wanton pleasure they houghed oxen. ¶
7. Cursed their rage, for it was a power,
And their fury, for it was severe.
I will divide them ** in Jacob,
And I will scatter them in Israel.

JUDAH.

8. Judah, thou! †† Thy brothers shall praise ‡‡ thee;
Thy hand in the neck of thy foes!
The sons of thy father shall bow down to thee.

* Figure of speech to denote the unrestrained passions of Reuben. The dark blot on his life to which reference is made is recorded in Gen. xxxv, 22.

† The plural may hint at repeated acts of incest.

‡ The verb is purposely left without object expressed, and the insertion of the pronoun *it* in the common version weakens the expression. The indignant patriarch forbears to add even a word to his direct address, and suddenly changes to the third person, repeating the statement which gives the reason for the transfer of the rights of primogeniture to another son.

§ They were sons of the same mother (Gen. xxix, 33, 34), and were also of like disposition, as appears from their concerted action in the slaughter of the Shechemites. Gen. xxxiv, 25-31.

|| *מכרותיהם* occurs here only, and in ancient and modern versions is rendered variously, as *machinations*, *habitations*, *arms*, *alliances*. Its resemblance of the Greek word for *sword*, *μάχαρα*, is noticeable, and according to one of the rabbins, "Jacob cursed their swords in the Greek tongue." Some warlike weapon seems most naturally implied by the context, and the mention of swords in Gen. xxxiv, 25, favors the version we have given above.

¶ This statement shows their wanton cruelty. The common version, *digged down a wall*, follows the Syriac, Vulgate, and Chaldee, but disregards the Masoretic pointing, and is not sustained by the usage of the word. Comp. Josh. xi, 6, 9; 2 Sam. viii, 4.

** He speaks as one conscious of divine authority.

†† Pleonastic use of the pronoun, but adding emphasis to the address.

‡‡ A play upon the meaning of the name *Judah*. See Gen. xxix, 35.

9. Whelp of a lion is Judah ;
From prey, my son, thou hast gone up.
He has bent down, he has crouched down like a lion,
And like a lioness—who will rouse him up ! *
10. Scepter shall not depart from Judah,
Nor ruler's staff † between his feet, ‡
Until he shall come—Shiloh ; §
And unto him shall be obedience ¶ of peoples.
11. Binding to the vine his young ass,
And to the choice vine the foal of his ass,
He has washed in the wine his clothes,
And in the blood of grapes his robe.
12. Lustrous the eyes from wine,
And white the teeth from milk. ¶

* Three different Hebrew words are here employed for *lion*, represented by *whelp*, *lion*, and *lioness*. The patriarch first calls Judah a lion's whelp, and then directly addresses him, as if, like a lion, he had seized his prey, and having eaten what he would, had gone up to his lair in the mountains. He then resumes the third person, and pictures the victorious lion as having bowed and crouched down, either for repose or in readiness to pounce upon any victim which might approach him. In this crouching attitude he is further described as a *lioness*, fiercest of all the lion-family, and most dangerous to rouse up in the lair. Hence the apocalyptic expression, "Lion of the tribe of Judah." Rev. v, 5.

† *שֹׁפֵט* may denote either a ruler or his badge of office and power. Some read *lawgiver*. The Septuagint and Vulgate have *leader*; Targum of Onkelos, *scribe*; Targum of Jerusalem, *scholars of the law*; Syriac, *interpreter*. The rendering *ruler's staff* affords a closer harmony with the parallelism.

‡ Those who render *שֹׁפֵט* *ruler*, or *lawgiver*, naturally explain this expression as a euphemism for posterity—the issue of his loins. But with the idea of *ruler's staff* is associated the custom of Oriental kings, as seen in representations on the monuments, sitting on the throne with the royal scepter between the feet.

§ *Shiloh*. The exegesis is discussed farther on. The grammatical construction we leave in our translation precisely as in the Hebrew text. It is equally correct, so far as the mere question of syntax is concerned, to render either *until Shiloh comes*, or *until he comes to Shiloh*. But to translate *Shiloh* as an appellative (like *rest*) involves many difficulties.

¶ Septuagint and Vulgate render *expectation*; others *gathering*, or *congregation*. But the word occurs elsewhere only at Prov. xxx, 17, where *obedience* is the only meaning suitable.

¶ Septuagint, Vulgate, and others construe the *וְ* in the verse as denoting a comparison: "More joyful," or "more lustrous . . . than wine, and whiter . . . than milk." This is allowable; but inasmuch as the previous verse depicts the great abundance of wine, and consequent fertility of the land of Judah, the more natural and suitable thought in this verse is, that *from* the superabundance of wine and milk (as the originating source) the eyes and teeth are affected.

ZEBULUN.

13. Zebulun—at the coast of seas* let him dwell;†—
 Yea, he (would fain be) at the coast of ships,
 And his side upon Zidon.

ISSACHAR.

14. Issachar is an ass of bone,‡
 Crouching down between the double sheep-folds.§
 15. And he saw rest, that it was good,||
 And the land that it was pleasant;
 And he stretched out his shoulder to bear (burdens),
 And became a tribute-slave.

DAN.

16. Dan shall judge¶ his people,
 Like one** of the tribes of Israel.
 17. Let Dan become a serpent†† on the road,
 A horned viper on the path,
 Which bites the heels of the horse,
 And his rider fell behind.

* Extending between the Mediterranean and Galilean seas, but not really touching upon either. See Josh. xix, 10–16. Compare, also, Deut. xxxiii, 19. So, too, the words *side upon Zidon*, or *toward Zidon*, do not necessarily mean that his territory would border on Zidon, but would look that way; or the meaning may be, that the tribe itself would come to have some peculiar dependence on Zidon, or some notable relations with the Phenicians. In Deborah's song this tribe is celebrated for skill in penmanship and heroism in battle. Judg. v, 14, 18. Jacob may have seen in this son a taste for commerce.

† The word involves an allusion to the meaning of the name Zebulun. Compare Leah's words in Gen. xxx, 20.

‡ Or, an ass of body (so, Ges. Lex. under זָרָא). That is, a strong beast of burden.

§ Inclosures made of hurdles, and open at the top. The word is dual, because these folds were divided into two parts. Comp. Judg. v, 16, the only other passage where the word is found. Septuagint has *inheritances*; Vulgate, *boundaries*.

|| The thought is, that Issachar would choose ease and comfort, even though these involved submission to others, and the paying of tribute, rather than enter upon any great strife for power and independence. So he chooses the rich valley of Jezreel for an inheritance, and maintains the character of a hireling, in accordance with the meaning of his name. See Gen. xxx, 18, and comp. Josh. xix, 17–23.

¶ Play upon the word *Dan*, which means to *judge*. Comp. Gen. xxx, 6.

** Being the first named of the sons of the handmaids, it is made prominent that he shall, nevertheless, exercise authority and judgment as one of the tribes.

†† The strategic exploit of Samson, and the account of the Danite conquests in Judges xviii, illustrate the subtlety and prowess of this tribe.

18. For thy salvation have I longed,* Jehovah!

GAD.

19. Gad—a crowd shall crowd † him,
And he will crowd the heel.

ASHER.

20. Out of Asher—fat (shall be) his bread;
And he shall yield ‡ the dainties of a king.

NAPHTALI.

21. Naphtali is a hind sent forth;
The giver of sayings of beauty.§

JOSEPH.

22. Son of a fruit-tree is Joseph,
Son of a fruit-tree over a fountain.
Daughters climbed upon the wall. ||
23. And they embittered him, and they shot,
And they hated him—lords of arrows. ¶
24. Yet stayed in firmness his bow,**
And stout were the arms of his hands,††—

* This sudden ejaculation has no apparent connection with what goes before or what follows. Perhaps the mention of the serpent recalls the ancient prophecy of conflict with the serpent's seed (Gen. iii, 15), and this verse expresses the deep longing for that *judgment* of sin which shall bring in salvation.

† The most noticeable play on words to be found in the whole poem. Every word in the verse but *he* and *heel* is some form of the word *Gad*. The translation above given is but an imperfect attempt to reproduce in English the Hebrew paronomasia. The thought is, that hostile troops or crowds will invade the territory of Gad, and distress him; but in their retreat he will in turn crowd upon them, and annoy their *heel* or rearward.

‡ Or, *give*. Allusion to the products of his fertile territory on the Mediterranean north of Mount Carmel. His soil shall give forth royal delicacies.

§ As the tribe of Zebulun became famous for ready writers (Judg. v, 14), so Naphtali, perhaps, became noted for elegant speakers, or displayed elegant taste for beautiful proverbs and songs. Hence, too, the fitness of the metaphor of the fleet hind, or gazelle, let loose upon the mountains.

|| The image is that of a luxuriant scion, growing up beside (and so over) a fountain. Comp. Ps. i, 3. This fruitful scion begets many branches, *daughters*, which reach out and climb up over the wall near by.

¶ That is, masters in the use of bow and arrows. Joseph's foes are compared to skilled and malignant archers. The verbs (*embittered*, *shot*, *hated*) may refer to the persecution he suffered from his brethren and from Potiphar's wife.

** He turned archer, also, and lost no strength by time.

†† Significant and happy expression to denote an archer, whose hand must have back of it a stout arm to be effective.

From * the hands of the Mighty One of Jacob,
From the name† of the Shepherd,‡ the Stone§ of
Israel;—

25. From the God of thy father, and he will help thee;
And the Almighty,|| and he will bless thee;—
Blessings of heavens on high,
Blessings of the deep lying down below,
Blessings of breasts and womb;—
26. The blessings of thy father have been mighty, ¶
Above the blessings of enduring mountains,
The desire of everlasting hills; **
They shall be for the head of Joseph,
And for the crown of the consecrated †† of his brothers.

BENJAMIN.

27. Benjamin is a wolf. Let him tear in pieces!
In the morning let him devour prey,
And at the evening let him divide spoil. ††

* The preposition (מִן, *from*) connects with the preceding, and indicates the source of the strength of Joseph's arms.

† The Masoretic reading is מִשְׁמֵם, *from thence*, and this is followed by many. But the reading מִשְׁמֵם, *from the name*, accords closely with the preceding *from the hands*, and the following, *from the God of thy father*, and seems to be a designed allusion to Jacob's struggle at Peniel, where his own name (עֵשָׂא) was changed, and where he inquired the name of him with whom he wrestled. Gen. xxxii, 27–30.

‡ Comp. Gen. xlviii, 15: "The God who fed me like a shepherd."

§ Comp. "the rock" in Deut. xxxii, 4.

|| *Shaddai*, who appeared often to Abraham, Isaac, and Jacob. Comp. Gen. xvii, 1; xxviii, 3; xxxv, 11; xliii, 14; xlviii, 3.

¶ That is, the blessings named are in real worth above, or greater than, those of the mountains and hills; they surpass them.

** The above version adheres strictly to the natural meaning of the Hebrew words, sustains the parallelism, and seems, therefore, much preferable to the common version: "blessings of my progenitors unto the bounds of the everlasting hills." To sustain this latter הָרִי must be derived from הָרָה, and used in a sense which has no parallel or support elsewhere in Hebrew. תְּאוֹה must also be twisted from its common meaning, and traced to another root. The parallel passage in Deut. xxxiii, 15, 16, is also against the common version. The blessings of the mountains and the *desire* of the hills poetically denote all natural beauties, products, healthfulness, and defenses which one could desire. But greater even than these are the blessings invoked on Joseph by his father.

†† נָזִיר, *Nazir*, the *separated*, or *consecrated one*. From this root we have the word *Nazarite*, one set apart by a holy vow. Joseph was *nazir* among his brothers.

‡‡ We prefer the jussive rendering, as giving the passage greater expressiveness and in perfect keeping with the spirit of the entire prophecy. The warlike and

We pass now to examine the critical theories of the date and authorship of this Hebrew poem. There are three different views which demand attention :

1. The first and simplest conclusion is, that the poem is truly what it assumes to be—an oracle of Jacob addressed to his sons as they gathered around him to receive his dying benediction.

2. Another view is, that the poem is no genuine prophecy of Jacob, but the anonymous production of a later time. Its author, after the manner of poetical writers of all nations, conceived the happy thought of transferring certain facts of his own time and nation to the prophetic vision of a famous ancestor. So Virgil, in the sixth book of his *Æneid* (lines 756-891), represents "father Anchises" as detailing to his son a long account of the fortunes awaiting his posterity in Italy.

3. A third view may be represented as in some measure a mediating hypothesis, combining some elements of both the preceding theories. It maintains that Jacob did truly prophesy to his sons, and that the substance of what he said is here faithfully preserved, but that his sentiments were afterward put into the poetical form in which we now find them. Perhaps each son remembered the particular blessing or malediction which his father had uttered concerning him, and a later poet put the whole together, and possibly made some additions and embellishments of his own.

Against the first opinion named above it is objected, that the language is too poetical and highly wrought for an illiterate old man, who had been a shepherd all his life, and who at the time was in a weak and dying condition. "We might as well suppose," says Adeney, "that Shakespeare's famous speech of the

furious character of the Benjamites is illustrated by the history of the tribal war in Judges xx. From this tribe came the daring Ehud and the warlike Saul. Benjamin is portrayed under two characters, a beast of prey and a victorious warrior. Like a wolf that has prowled all night (comp. 1 Sam. xiv, 36) and taken prey, he devours it in the morning; like a warrior, after great conquests through the day, he divides the booty in the evening. In this imagery Lange sees the outlines of "a wild, turbulent youth and an old age full of the blessing of sacrifice for others. That dividing the spoil in the evening is a feature that evidently passes over into a spiritual allusion. Our first thought would be of the dividing of the prey among the young ones, but for this alone the expression is too strong. He rends all for himself in the morning, he yields all in the evening. This is not a figure of Benjamin only, but of the theocratic Israel; and, therefore, a most suitable close." See Isa. liii, 12.

dying Wolsey is a literal report of the language of the great cardinal."* This objection, however, is obviated by the very legitimate supposition that the prophecy was no sudden product of momentary inspiration. It may have been meditated for months, and even years. Though uttered, as the record shows, in the midst of his sons, and with all the solemnity and impressiveness which such a scene would add, it was not an extemporaneous prophecy. As Milton mentally composed long passages of his immortal poem, and afterward dictated them for his daughter to write down, so might Jacob have given the latter years of his sojourn in Egypt to the composition of this exquisite lyric, and so have rehearsed it from memory at the appropriate hour. We are no more to suppose this prophecy an extemporaneous effusion than the sublime utterances of Joel or Isaiah. As for the illiteracy and shepherd-life of Jacob being inconsistent with such authorship, it is a sufficient reply merely to mention the names of David and Burns. Nevertheless, it is not improbable that such utterances of the great patriarch received additional finish by some later poet. We may have here the substance of a genuine prophecy preserved to us in a poetic form, but no critic is now able to decide what is substance and what is merely form.

But according to Dillmann, one of the most recent critics who has written on Genesis, this poem wants the characteristics of genuine prophecy. Inspired prophecy, he observes, takes the present as a point of departure, roots itself firmly into current events, and may also catch glimpses of the immediate future and cast remarkable light thereon; but it foretells concerning the remote future only such certainties as rest upon the eternal principles of the divine government of the world; not details of history or geography. This critic finds in Jacob's prophecy traces of the historical and geographical condition of Israel after the conquest of Canaan, and assigns it to the times of the judges. He urges that the author's vision was so circumscribed that he evinces no knowledge of matters either previous or subsequent to the period of the Judges, and he therefore denies that the poem has the proper marks of genuine prophecy.†

And here the vital question opens. There need be no controversy between those who hold the first and third of the theo-

* Hebrew Utopia, p. 142.

† Genesis erklärt (Leipzig, 1882), pp. 432-433.

ries named above. For it may be left to those who accept the prophecy as genuine to believe either that we have here the very words of Jacob, meditated and composed by himself previous to their utterance; or that we have only the substance of what the patriarch said, put into poetical form by a later hand. The main question of the Higher Criticism is, whether we truly have in this production, either in substance or in form, what the dying patriarch said to his sons; or whether what purports to be such a prophecy is merely the poetical invention of a later age? The thoughtful reader will perceive that this issue raises the great question between Naturalism and Supernaturalism. If this prophecy be merely a poetic fiction of the times of the judges or of the kings of Israel, what reason is there to believe that any of the other prophecies of the Old Testament are of a different character? And then follows, naturally, the question: Has God ever spoken to man? Is there in the Scriptures any thing which is to be regarded as the product of divine inspiration?

The apocryphal and pseudepigraphal Jewish books abound in prophecies assuming to forecast the future, and yet no critics of any note accept them as genuine. They are believed to be (what rationalistic critics affirm of such prophecies as this of Jacob) the production of writers living at the time of the events to which they refer, or else subsequent to the events. Why, then, do men unhesitatingly reject the one class of prophecies and contend earnestly for the genuineness of the other? Is not the rationalist consistent here, and likely to have the best of the argument, when he maintains that all such prophetic discourses belong to one class, whether we call them canonical, apocryphal, or pseudepigraphal?

On this general subject we make our appeal to the following considerations:

1. The mere fact that a given prophecy is recorded in the so-called canonical books need have no weight with us in this discussion. We are here called to meet the same questions that came before the men who set limits to the canon of genuine Scripture, and we should therefore form our judgment independently of their action. It is quite possible that they erred in judgment, and admitted some books which ought not to have been admitted; and equally possible that among the so-

called apocrypha and pseudepigrapha are writings which deserve a place in the biblical canon.

2. But as regards the pseudepigraphal prophecies, it is conspicuously evident that they are largely imitations of what are found in the canonical books. Compare, for example, the vision of the eagle coming out of the sea (2 Esdras, chapters xi, xii) with the visions of Daniel, after which it is confessedly modeled. Compare almost any portion of the Testament of the Twelve Patriarchs with this grand oracle of Jacob. No candid student can sit down to a careful comparison of the prophetical pseudepigrapha and the prophecies of the canonical Scriptures and fail to note the very great superiority of the latter. They move in a different realm of thought and life.

3. The tendency of literary copyists to imitate great and genuine productions is notorious. Examples of this kind abound in the history of literature. Whatever one's opinion of the Books of Daniel and Esther, he has only to compare them as they stand in the Hebrew canon with the apocryphal additions which are supplied in the Septuagint, to learn the habit of later Jewish writers in imitating and supplementing their ancient Scriptures. Such imitations of great originals, so far from indicating that all alike are of one rank as to genuineness, favor, rather, the real prophetical character of the originals, and evince the spuriousness of the copies.

4. The fundamental question in this discussion will not be determined by the consideration of any one or two isolated prophecies. Old Testament prophecy, especially wherever it connects itself with Israel's Messianic hopes, must be studied as an organic whole. The New Testament teaching recognizes this truth in the idea that the older revelations were communicated in divers portions and in various forms. (Heb. i, 1.) Some of these particular portions, separated from their connection with the history, may be destitute of self-evidencing genuineness; but if the Old Testament predictions can be shown to be a grand connected series, starting as from a germinal root, and thence developing and strengthening through many ages, and never brighter and more inspiring than when the nation was in deepest humiliation and helplessness, then it would be a groveling and captious criticism which would ignore such facts, and refuse to study such a prophecy as this of Jacob in the

light of the entire series of national predictions which contemplated the sublime destiny of the Hebrew people.

5. It must also be observed, as favoring the genuineness of this prophecy of Jacob, that it comports most admirably with the events of the patriarch's life. The varied allusions seem to have sprung from just such experiences as Jacob's life had furnished. He who had the dream at Bethel, the vision of angels at Mahanaim, and the struggle and trial at Peniel; who had traversed mountain and plain, and been exposed to heat, and cold, and storms; who, like David in after times, had become familiar in shepherd life with the habits of the lioness and the lion's whelp, the ravening wolf, and the bounding hind, and the horned serpent hidden by the way-side; the father who had studied the character of each of his sons with more than human interest; the man who had watched the caravans of the desert, and learned from them much about other lands and peoples; who had stood in the presence of Pharaoh, and abode seventeen years in Egypt; the son of Isaac, the son of Abraham, the heir of the promises—he, of all men imaginable, was the proper person to utter these oracles. Candid criticism is bound to acknowledge that the life and experiences of Jacob, as they are recorded in the Book of Genesis, furnish the most fitting psychological basis for this prophecy. And, while we may concede that a later poet, working himself into the spirit of patriarchal traditions, might have composed a prophecy like this, it should also be conceded that a man of such deep and manifold spiritual trials and such lofty hopes as Jacob might, toward the close of life, have been lifted into a divine ecstasy, and have uttered an impressive prophecy touching the future of his sons.

The above considerations constitute one valid argument for the genuineness of Jacob's prophetic blessing. It stands out in admirable harmony with the patriarch's life and hopes, befits the close of such a life as his, and was adapted to transmit his own spiritual anticipations to the generations following. Like other oracles of the Hebrew Scriptures, this one is intimately inwoven with the history of the covenant people. Old Testament history and prophecy cannot be divorced from each other. They stand or fall together. The test of any recorded fact or prophecy is, not that it has been accepted by the general consensus of the Church, but that it is in vital harmony with the

entire scope and plan of the biblical revelation. A very important link in the chain of divine revelation would be wanting but for this prophetic outlook into Israel's future.

Against the constant plea of the rationalistic critics that true prophecy does not meddle with minute historical and geographical details, it may be boldly replied that Jacob's prophecy does not concern itself with such details. No better evidence of this is needed than the utter disagreement of the critics themselves. If details of history or geography are so minutely given, why such diverse opinions and uncertainty as to the date of the poem? The following six theories represent the condition of rationalistic opinion:

1. It belongs to the period of the Judges (Baur, Ewald, Dillmann. Ewald puts it in the time of Samson).

2. It belongs to the time of Saul's reign, and was probably written by Samuel (Tuch).

3. It belongs to the reign of David (Eichhorn, Knobel, Bohlen. The last-named thinks Nathan was the author).

4. It belongs somewhere in the period covered by the reigns of David and Solomon (Reuss).

5. It belongs to the earlier period of the divided kingdom, when Judah and Joseph were the two great rival tribes (Kalisch).

6. It belongs to the times of the Syro-Israelitish wars, to which allusion is made in verses 23 and 24.

Here we see the poem, which is alleged to bear historical and geographical evidences of its date, referred all the way from the times of the Judges to those of the later kings of Israel! Surely a most unfortunate showing for those who deny its genuineness, and yet affirm that genuine prophecy exhibits numerous marks of the time of its author, and grows out of his environments. In the face of these diverse views of critics we affirm that the prophecy is full of allusion to what must have been familiar to Jacob. The acts and qualities of his sons, which he would naturally have studied with deepest solicitude, are faithfully treated, and the whole poem is a mirror of the patriarch's life. It contains nothing incredible—nothing which might not in substance have been spoken by Jacob in his last days. It is, as noticed above, in perfect keeping with the dream at Bethel, and with the whole series of prophetic promises run-

ning through the Old Testament that in him and in his posterity all nations should be blessed.

To the statement of Dillmann, that true prophecies of the distant future deal only with such certainties as rest on eternal and unchangeable principles of the divine government of the world, it may be said: That is very true, but may need qualification as to what some of those principles are. If the divine government had in charge a holy purpose of Christly redemption, and its policy was to make known to man, by gradual disclosures, the wisdom and grace of that purpose, it is not for a modern critic to deny that even Abraham and Jacob might have seen and rejoiced over notable events of the far future. Compare John viii, 56. And all great events which had direct bearing on this purpose of God were among the certainties of the divine government.

Let us now examine the language of the poem with a view to finding any thing which may be reasonably inconsistent with genuine inspired prophecy. The words concerning Reuben have more fitness in Jacob's lips than they could have in any writer of a later time. The patriarch's soul was stung by the foul incest of his first-born as no other could have been, and all of prediction that the words of the father to this first-born involve is, that he should not attain or hold the pre-eminence to which his birthright entitled him. The broad, general, but decisive character of this prediction is in perfect harmony with that of Noah (Gen. ix, 25-27) and of Isaac (Gen. xxvii, 27-29, 39, 40), and cannot therefore be pronounced exceptional.

The malediction respecting Simeon and Levi is of a similar character, and the allusion to their violence and cruelty rests manifestly upon that vengeful slaughter of the Shechemites which troubled Jacob so sorely. Comp. Gen. xxxiv, 30. So far from being an accurate or detailed prediction, some critics pronounce it inconsistent with the history of these tribes; for according to Josh. xix, 1-9, Simeon had a definite tribe-territory allotted him, and the Levites, though having no separate tribe-territory, had assigned them most important cities with their suburbs, and were chosen to be the priests and ministers of the sanctuary instead of the first-born. So far, therefore, as the tribe of Levi was divided and scattered in Israel, the fact was an honor rather than a curse. In the blessing of Moses the

priestly character of the tribe of Levi is made prominent, and the language is notably different from this of Jacob. Comp. Deut. xxxiii, 8-11. All these facts are in conflict with the theory that our poem belongs to a later period; but, in the mouth of Jacob, they may be naturally explained. With their cruel slaughter of the Shechemites in mind, he curses the wanton fury of Simeon and Levi, and, speaking as one having divine authority (one of the most striking features of inspired prophecy), he declares that they shall be divided and scattered. In a broad general way this came to pass in the fact that Simeon's inheritance fell in the midst of that of Judah, and consisted of scattered cities previously assigned to Judah. The Simeonites never acquired any prominence in Israel, and are not mentioned in the songs of Moses and Deborah. And while the choice of Levi for the priesthood placed honor upon that tribe, it did not wipe out the record of the tribe-father's violence, nor alter the fact that his descendants never obtained a portion of the Promised Land like the other tribes, but were scattered throughout the country. It should be noted that while the language of Jacob is to several of his sons more a malediction than a blessing, not one of them is denied a place in the promised inheritance.

Much more remarkable is the prophecy concerning Judah, and yet we incline to the opinion that interpreters of all schools have been wont to find therein more than the language war-rants. There are four things which every reader will see: 1. Judah is to be honored by his brethren, and accepted by them as ruler. 2. He is to be a mighty conqueror, with prowess like a lion. 3. He will bear the regal scepter and be obeyed by peoples. 4. He will be rich in vineyards, and wine, and milk. This last feature is readily explained of the territory of Judah, which was noted for its rich vineyards and pastures. Here grew the grapes of Esheol and En-gedi (Num. xiii, 23, 24; Song of Sol. 1, 14); here were Maon, and Carmel, and Tekoa, famous for pastures and numerous flocks. 1 Sam. xxv, 2; Amos i, 1; 2 Chron. xxvi, 10. The mention of the ass is a further mark of princely wealth, for in the more ancient times the ass, like the camel, served for carrying the rich and noble. Judg. v, 10; x, 4; xii, 14. The thought is, that Judah will enjoy wealth of this kind, and the whole picture of abundance and luxury is enhanced by the thought that the vines

grow to such strength that the asses may be tied to them without harm. It is not improbable that this picture of abundance and repose is purposely added to the description of Judah's conquests and power, to denote the plentiful peace and quiet which he should enjoy after victories. But to adduce, as a parallel to this Scripture, the ass and foal of Zech. ix, 9, and Matt. xxi, 5, and the winepress and blood-stained garments of Isa. lxiii, 1-6, and explain all alike as a specific prophecy of the coming and work of the Messiah, would be extravagant, and would be reading into the language of this poem far-fetched ideas of a later time.

Four things, then, are predicated of Judah—Leadership, Conquest, Royalty, and Wealth. These ideals are set forth under appropriate imagery, and in highly poetic form. The only passage which looks like a definite historical or geographical allusion is the subordinate sentence, *Until he shall come—Shiloh*, where it is evident to an unbiased critic that the word *Shiloh* may, grammatically, be either the subject of the verb *come*, or the accusative of place after it. So the revised English version retains in the text, “Until Shiloh come,” but puts in the margin, as an alternative rendering, “Till he come to Shiloh.” The English revisers also add in the margin the rendering of the Septuagint: “Until that which is his shall come,” and also that of Aquila, Symmachus, and the Syriac: “Till he come whose it is.” The Vulgate reads, “Until he comes who is to be sent” (*donec veniat qui mittendus est*). Others translate Shiloh as an appellative, meaning *rest*: “Until he (Judah) comes to rest,” or, “Until rest comes.” Others less defensible explanations have been put forth in abundance.* But let this one thing be here

* Three different readings appear in Hebrew MSS., namely, שִׁלֹה, שִׁלָּה, and שִׁלֹּו. The Septuagint, Aquila, Symmachus, Syriac, and some of the Targums, evidently read שִׁלָּה, as if compounded of שָׁלַח, abbreviation of שָׁלַח, and לָהּ, or לֹו. We have the cognate words שָׁלַח, שִׁלָּח, and שִׁלָּה, meaning *rest* or *peace*, and it is not impossible that one of these forms was the original reading of our text. But from such conjectures it is better to abstain, as well as from all dogmatizing assertions like that of Delitzsch, who pronounces the appellative rendering, “till rest comes,” grammatically impossible; or that of Hoffmann who declares that “till he come to Shiloh” is the most impossible of all renderings! All such translations as that of the Septuagint and Syriac, according to Kalisch, “are impossible from the simple consideration that the Hebrew language does not allow an elliptical construction which omits the chief notion, and creates the most perplexing ambiguity.”—*Com.*, p. 750.

observed: The number and variety of interpretations put upon the passage most thoroughly refute the assumption of those critics who affirm an historical or geographical definiteness inconsistent with the usage of inspired prophecy.

Without attempting to determine the precise meaning of this disputed text, we offer our judgment that the word Shiloh is most naturally interpreted as a proper name. As such it might mean either *resting-place* or *rest-giver*. It is the name of the place where the tabernacle was set up after the conquest of Canaan (Josh. xviii, 1), and where it remained as the central place of worship till the time of Eli. 1 Sam. i, 3. But against the simple and very natural rendering, *until he come to Shiloh*, is the decisive objection that up to the time when Israel came and pitched the tabernacle at Shiloh, Judah had no notable pre-eminence either for leadership, conquest, royalty, or wealth. The honorable position assigned to this tribe in the march through the desert (Num. ii, 3) is by no means a satisfactory fulfillment of the terms of this oracle; for Moses, the Levite, was commander during all the march, and Joshua, the Ephraimite, succeeded him, and commanded the armies until after the conquest and partition of the land. If this poem were written after the tribes had come to Shiloh and set up the tabernacle there, it is inexplicable that the author should have employed such language as this concerning Judah, for it is notoriously inconsistent with the history up to that time. On the other hand, if we have here a genuine prophecy of Jacob, and are to understand Shiloh as the Ephraimite town mentioned in Josh. xviii, 1, we have the same difficulties to meet, and also the improbability of Jacob's giving such an obscure town as Shiloh must have been at that time (if indeed it existed at all in Jacob's time) so prominent a place in connection with Judah. Four things, we repeat, are affirmed of Judah in this passage, namely, leadership, conquest, royalty, and wealth, and not one of them, in any conspicuous degree, distinguished him before coming to Shiloh.

We turn then to the common rendering, "Until Shiloh come," and ask: What might these words have meant in the mind of Jacob? If he employed the word Shiloh as a proper name, and yet not the name of a place, he would naturally have intended to designate some person. It is possible that he

may have had in mind some concrete representative of rule, conquest, regal power, and opulence, as that of a kingdom, but the word Shiloh does not readily accord with such a conception. The ancient opinion of the Jews, as represented in the Targums, and the prevalent interpretation maintained by the whole Christian Church, make Shiloh the title of the personal Messiah. It is accordingly believed that Jacob's prophetic vision opened for the moment into the distant future, and saw the regal position the tribe of Judah was destined to hold at the time when the tribes should be organized into a kingdom. It is also maintained that from the time when royalty was firmly established by the conquests of David, and by his settlement upon the throne, the tribe of Judah held the regal pre-eminence until the coming of Jesus Christ.

In favor of this view stands the fact that from David's accession on for many generations the tribe of Judah represented all that this prophecy affirms more conspicuously than did any other tribe of Israel. The permanency of the kingdom of Judah and of the royal line of David is one of the marvels of history. While other and greater kingdoms fell it remained. Revolutions swept over Egypt, and dynasty after dynasty passed away. Phenicia and Syria, with their varied forms of power and pomp, flourished and decayed. The great Assyrian empire, after oppressing both Judah and Israel and utterly destroying the latter, was overthrown; and yet the kingdom of Judah, with a descendant of David on the throne, maintained its individuality, held its ancient sacred capital, and continued unbroken, resolute, hopeful. And even after its fall under Nebuchadnezzar, and the seventy years of bitter exile, and after Babylon in turn had fallen and the Persian empire had risen into power, we find the dispersed Jews still led by a scion of the house of Judah, restored to their fatherland, and rebuilding their temple and city. This irrepressible tribe, thus again established in its ancient regal seat, survived the fall of Persia, outlived the triumphs of Alexander and his successors, and maintained its individuality through unspeakable persecutions and oppressions of heathen powers until finally dispersed by the Romans in A.D. 70. Let it be granted that during this later period there was no real king in Judah (as before the Babylonian exile), and that its dominion was but the shadow of royalty, its

persistence as a distinct nationality, settled and centered in its ancient seat of power, fulfilled in a most remarkable way the principal ideals outlined in this patriarchal prophecy. If there is not the strictest possible agreement, this fact refutes the charge of minute historical allusions, which the rationalistic critics affirm to be incompatible with genuine prophecy. In such a brief but pregnant oracle as this we should not expect the specification of particulars. Had it been intimated that during the later part of the period before Shiloh came there would be a lamentable failure of regal power in Judah, how would it have been urged that such particularizing proved the composition to be later than the exile! But it can be safely affirmed that in broad outline this oracle concerning Judah was a striking glimpse of what would distinguish that tribe above all others before the advent of Christ.

Against this Messianic explanation it is urged, 1. That the passage is nowhere else referred to in the Scripture as a prediction of the Messiah, and, 2. That the scepter departed from Judah at the exile, some six centuries before Christ came. As for the first of these objections, it is sufficient to reply that it assumes a standard for judging what is Messianic, which no interpreter ought either to ask or to allow. No prophecy claimed to be Messianic can be fairly set aside by such a plea. But in view of the objection it may be also replied that the apocalyptic designation of the Lamb of God as "the Lion of the tribe of Judah" (Rev. v, 5) shows that the New Testament writer associated a Messianic conception with this prophecy of Jacob.

The other objection is of more weight, for it is true that in the fall of the kingdom of Judah by the Chaldeans the exercise of royal power was broken; no real king again appeared in the city of David; the Maccabean leaders who wrought such triumphs for their nation were not of the lineage of Judah, and the Herods who bore the title of king were of foreign birth. But after granting all these allegations the notable fact remains, that the vast majority of those who returned from exile were of the tribe of Judah, and that their body of elders formed a council which virtually represented the scepter and the ruler's staff. Notwithstanding their many oppressions, and the occasional interruption of their worship, they were permitted during all these centuries to manage their

own affairs, and constituted a distinct and well-known body politic until finally broken up and scattered by the Romans. The scepter of Judah was indeed of no great weight, but it was not taken away. The wars of the Maccabees and the government of Herod truly served to conserve and perpetuate the power of Judah. As long as the tribe retained its distinct existence and name, even though a foreigner held the scepter, the spirit of this prophecy was fulfilled. So the Persian dominion retained its name and power, although a usurper temporarily occupied the throne. No one now questions that when Christ at length appeared he sprang from the tribe of Judah.

Kurtz opposes the Messianic exposition of Shiloh on the ground of inconsistency with the stage of progress which the Messianic hope had attained in the time of the patriarchs. The organic progress of prophecy, he argues, and its vital connection with contemporary history, forbid the doctrine of a personal Messiah in that early age.* A close inspection of the patriarchal history, however, will scarcely substantiate this view. So far as the Messianic hope gleams out in that early time it reveals itself in a narrowing circle. The broad promise made to Abraham was after a time limited in Isaac. Gen. xxi, 12. Renewed again to Isaac (xxvi, 4), it was in turn committed to the line of Jacob, thereby excluding the house of Esau (xxvii, 29, 37). (See first paragraph of this article.) Is it not then to be expected that before the last great patriarch passes away some one of his numerous sons will be designated as the special guardian of the Messianic hope? At a later period this promise was narrowed to the line of David, the son of Jesse. 2 Sam. vii, 12. Moreover the death of Jacob marked a transition point in the history of the chosen people. They were about to become a people and a nation rather than a family; and no one great father could longer represent them. This, then, was the proper time for the first intimation of a personal ruler, about whom future tribes and peoples should obediently gather, and the suggestive but undefined and indefinite name Shiloh was suitable for such a new modification of Messianic promise.

The objections against the Messianic interpretation are of little weight as compared with the cogency and strength of considerations in its favor. And yet we should call attention

* "History of the Old Covenant" (Eng. trans.), vol. ii, p. 36.

to this important fact, that it lacks the definiteness which exposes to the suspicion of a prophecy written after the event foretold. The passage in dispute is but a subordinate sentence, and the limiting particles *עַד*, *until*, not only indicate the *terminus ad quem*, but may also include it. The thought, then, is, that Judah will exercise leadership until the promised deliverer comes, in whom the lordship will be perpetuated. The word Shiloh is also indefinite. While some such idea as that of *rest*, *rest-giver*, *the peaceful*, etc., is suggested by it, we may dismiss as strained the notion that David gave his son the name Solomon with specific reference to this passage, or that the "prince of peace" (*shalom*) (Isa. ix, 5) is an expression derived from the use of Shiloh in our prophecy. All such attempts betray a desire to read into the words of Jacob a definiteness which belongs to later prophecy. We cannot tell all that Jacob may have associated with this name, and it is not important for us to know. This much alone seems clear, that the future destiny of Judah was to involve praiseworthy leadership, conquest, royalty, and wealth, and that his regal authority would culminate in one—Shiloh—whom many peoples would obey.

Judah's tribe-territory seems to be described in the latter part of the passage concerning him, but in so general a way that it cannot be claimed as an example of historical or geographical accuracy inconsistent with the general style of prophecy. More noticeable, in this respect, are the words addressed to Zebulun and Issachar. Zebulun is to dwell by the sea, and stretch toward Zidon (verse 13), which seems at first sight to be a specific designation of the geographical location of the tribe. So far, however, from being situated upon the seas and bordering on Zidon, Zebulun's territory, according to Josh. xix, 10-16, was surrounded by that of other tribes, and touched neither sea nor land of Zidon. The parallel passage in Moses's blessing (Deut. xxxiii, 19) is: "They shall suck the abundance of the seas, and the hidden treasures of the sand." As designations of geographical position, both passages would better suit Issachar and Asher, and therefore do not favor the idea that they were written after the conquest and apportionment of the land. Better is the supposition that the dying father's words sprang from what he had observed in the tastes and habits of this son—

a love of commerce, a desire for ships and trade upon the seas, rather than the travel of the desert-caravans. On this supposition, the allusion to seas, ships, and Zidon—the synonym of ancient naval commerce—would be most natural in the lips of Jacob, as also the jussive rendering of יִשְׁכֹּךְ, *let him dwell*, and the obscure brevity of the whole verse.

We believe that rigid criticism, applied to these several descriptions of the future of Jacob's sons, will dissipate the notion that any of them are close delineations of historical and geographical events. The strong but easy and submissive character of Issachar was not inconsistent with occasional feats of valor. Judg. v, 15. The play upon the sound and significance of the names of Dan and Gad removes them from the plane of definite prediction. Asher's abundance of bread and royal dainties (verse 20) is outlined in most general terms. Benjamin's warlike prowess (verse 27) might have been predicated, also, of Judah or of Naphtali. Judg. v, 18.

The blessing of Joseph, however, rivals that of Judah, and hence Kalisch and others have argued that it must have been composed after the division of the empire of Solomon, when these two tribes represented all the political power of the Israelitish nation. But here, again, we may safely challenge any critic to put his finger upon word or allusion so specific as to determine the date of the poem. Kalisch's attempt to put the meaning of "crowned" (= "who wears the royal diadem") upon נִיר, verse 26, deserves condemnation as the special pleading of a partisan; for the word *Nazir* is of common occurrence, and denotes the *separated* or *consecrated one*. It is the word commonly translated *Nazarite*, and never means one wearing a diadem. The blessing is in fullest harmony with the narrative of Gen. xlviii, 10–22; the bitterness and hatred referred to in verse 23, and the separateness denoted by *nazir* (verse 26) are most simply explained by facts in Joseph's life which were all too well known to Jacob, and may be read in the previous chapters of Genesis. The partial love of Jacob for this son of Rachel (Gen. xxxvii, 3) was still strong in his soul, and naturally broke forth in rapturous song on this occasion. Outside of what was personal to Joseph himself, the poetic allusions are general and far-reaching.

We conclude our examination of this ancient poem with a

profound conviction that it is most legitimately explained as a genuine prophecy of Jacob. As such, it fits the time and circumstances in which it assumes to have originated, and is every way worthy of such an origin. It is free from any minuteness of detail which can justly be made the ground of assigning it to a later date. Witness the unsatisfactory attempts of critics to determine its historical occasion. It cannot belong to the time anterior to Saul, says Kalisch, for it speaks of the royal dignity of Judah. And yet Ewald, Baur, and Dillmann are sure that it contains traces of the period of the Judges. It cannot refer to Saul's time, he adds, for then Benjamin would have received more notice. It must be later than the times of David and Solomon, he urges, for Joseph is represented as Judah's great rival, and the "crowned of his brethren." We have seen that all these judgments rest upon untenable foundations, and that the great diversity of opinion as to date is itself a complete refutation of the charge that the poem betrays, by minute historical and geographical allusions, a late origin.

The question then recurs: Has God ever spoken to men? Did the Holy Spirit ever reveal any true conception of the future to the patriarchs and prophets of the Hebrew people? Is there any divine or supernatural element traceable in the Scriptures? He who answers these questions in the negative will not, of course, be convinced by any arguments or criticisms based upon the Scriptures. But he who affirms these propositions and yet denies that Jacob's prophetic blessing belongs to the inspired Scripture will find insuperable difficulty in maintaining his ground, for the deep marks of genuine prophecy are here. If God ever spoke through the heart and lips of man, this is a fair example. Not the greatest or grandest utterance—no one claims that—but one in lofty keeping with that remarkable series of oracles which, commencing with the call of Abraham, and even before, grew more and more definite and grand, until the whole Israelitish nation was permeated with glowing expectation of deliverance and triumph through a coming Messiah. Jesus Christ, of the tribe of Judah, has fulfilled that expectation to all such as are willing to submit to the divine, spiritual Christ of the gospels, rather than to wander and search for a prince and kingdom of this world.

ART. IV.—THE HISTORY OF PREACHING.

THE pulpit is the creation of Christianity. No other religion has used public oral instruction as its principal means of outward extension and inward edification, or incorporated such instruction in its public services. In this as in other things Mohammedanism has been partially a borrower. How vast the new field thus opened to eloquence, which was formerly restricted to the arena of politics and law, it is needless to say. The seed-germ of the pulpit was the reading and exposition of the law in the Jewish synagogue (Luke iv, 16); another striking proof of the fact that the synagogue, not the temple, is the model of the Christian Church. While the synagogue had its appointed order and officers, it also preserved freedom of teaching, as the scene in Nazareth shows. This freedom was long cherished in the Christian Church (see 1 Cor. xiv), and only vanished gradually. In the course of a few centuries it became quite extinct, and remained so, to the great loss of Christianity, through the Middle Ages. It was revived at the Reformation, and must characterize every community that would be true to primitive Christianity. There are other interesting examples of this freedom. The most ancient term for a Christian discourse was *homily* (Acts xx, 11), which denotes a simple, familiar address to a mixed assembly, almost in the tone of conversation. The substitution of the Latin term *sermo* marks the transition to a more formal style, though even this term had perhaps at first a more familiar sound than it has now. So in early times it was common for preachers as well as hearers to sit.

The character of the pulpit in a particular age depends greatly on the general state of knowledge and literature in the age, and still more on the state of religious life in the Church. Culture and barbarism, spiritual vigor and spiritual torpor, are faithfully reflected in the pulpit. No doubt, preaching has often been the means of religious awakening; but, on the other hand, the influence of the age and of the Church's spiritual life on preaching is undoubted. This must be borne in mind in the estimate we form of the preaching of the past. To apply modern canons of taste to the works of former ages

would be unjust as well as uncharitable. Excellence of style consists mainly in its adaptation to the kind of work to be done, and we have learned to exercise great latitude in this respect. At the same time, this judgment of charity is far less applicable to the matter than the style of preaching. We cannot forget that, while no canon of style is set up in the New Testament, there is a canon of truth. Former ages were surely in as good circumstances for knowing the real teaching of Christ and the apostles as ourselves. However this may be, nothing can blind us to the fearful change for the worse that soon came over the substance of Christian teaching. The more we know of patristic and mediæval days, the more we are impressed by the extent to which corruption penetrated Christian doctrine and morals alike. We propose briefly to review the long story of the pulpit in ancient, mediæval, and modern days.

We may mention at once the two main defects which clung to the pulpit during the first two periods. One was the overwhelming preponderance given to the allegorical interpretation of Scripture over the literal and historical. If the latter was not utterly ignored, it played a very subordinate part. The allegorical, tropological, anagogical senses were well-nigh all in all. It is plain that on such a system almost any thing might be made of Scripture. The sense for the historical side of revelation is all but exclusively a modern phenomenon. It is the fruit of the revival of learning and of the Reformation. The other fault is the terrible rapidity with which material, heathenish ideas became universal in the Church. The glory of the ascetic life, the mediation of the Virgin and saints, the merit of almsgiving, became the themes of panegyric, which grows in extravagance as time goes on. When the greatest preachers are not above criticism in these two respects, the lengths to which ordinary preachers and writers go may be left to imagination.

Origen († 254) heads the great roll of Christian preachers, as he heads the roll of exegetes and scholars. In illustration of the freedom just mentioned, it may be noted that he preached on a bishop's invitation before he was ordained as presbyter. It must also be said that he was constantly quoted in after days as the patron of the allegorical school of inter-

pretation. Still, with many faults, his general writings and his numerous homilies contain the first rudiments of homiletic rules and the first examples of their application. His familiarity with Scripture, and his skill in making it self-explanatory, are extraordinary. His aim is to bring out of Scripture both food for mind and heart and direction for the life. He combined real instruction with thorough popularity. His writings furnished matter and models to the pulpit for many centuries.

It is remarkable that in the Eastern Church preaching leaped to its highest point at a bound, and fell as rapidly. Basil, the two Gregories, and Chrysostom (fourth century) are among the greatest preachers of all ages, and after them the Eastern Church has scarcely a name worthy of mention. In their days it was not thought indecorous for congregations to express approval in all the ways known now to public meetings. The greater preachers discouraged the practice. Whether the minor stars encouraged it we will not undertake to say. The diffuseness and rhetorical extravagance even of these brightest ornaments of the Eastern pulpit offend us; but we remember the canon of charity, and forbear. Basil and his friend Gregory Nazianzen were natural orators, and received a thorough training in the schools at Athens. They were also alike in their gifts of poetical illustration, and in their open eye for the glories of Nature. Basil's Homilies on the Six Days of Creation exhibit these powers in a remarkable degree, anticipating the argument from design. These homilies were largely copied and imitated. Gregory's sermons on the Trinity, the great subject of controversy of the age, dealt not merely with its theoretical aspects, but with its practical consequences to Christian life and worship, and are an excellent model of doctrinal preaching. Gregory of Nyssa, Basil's brother, was inferior as a preacher. If we were asked to name the greatest popular preacher of all time, we should unhesitatingly name Chrysostom (the "Golden Mouth"). Not a great polemic or theologian or thinker, not perhaps the greatest of all preachers absolutely, he combined in a higher degree than any one else the qualities which go to make the popular preacher in the best sense. We know no other pulpit orator who has possessed such absolute power over an audience, and who has uniformly exercised his power in so noble a spirit and to such noble ends.

We know of no drawback to his greatness and nobility save, perhaps, the imprudence with which he furnished occasion to the malignity of a wicked empress, when he exclaimed in public, "The daughter of Herodias dances again!" His mighty powers were used to lash wickedness in high places and low. To his infinite honor, bad politicians and bad priests and monks were his bitter enemies, and wrought his ruin. The tragedy of Herod, Herodias, and the Baptist was played over again in Chrysostom's exile. Of all the early preachers he is the freest from allegorical extravagance. He belonged to the Antiochian school, which held to the literal sense of Scripture. His sermons and homilies display wonderful common sense, as well as boundless resources of tact and sympathy. He is not free from the repetition which is the danger of extempore discourse, but the repetition was the result of his determination to bring what he said home to the hearts of his hearers.

Chrysostom had no successor in the Eastern Church. Without denying that a few respectable names occur afterward, we have searched in vain all through the Middle Ages for one really great name. The decline of the pulpit followed the decline of spiritual life and energy in Eastern Christianity. The exaltation of the monkish life as the ideal Christian life, the preaching of the Virgin and saints instead of the preaching of God and Christ, belief in the virtue of relics and the cross, became the universal rule. Let one moderate example from Andrew of Crete (seventh century), a preacher not destitute of talent, suffice. He calls the Virgin "the diadem of beauty, the queen of our race, Christ's holy temple, the rod of Aaron, the root of Jesse, the scepter of David, the mediator of the law and grace, the seal of the Old and New Testament, the looked-for salvation of the heathen, the common refuge of all Christians, the first restoration of the fall," etc. Henceforth our attention must be confined to the Western Church. Here, indeed, the same evils ran riot. Still, there was a vigor of spiritual life and missionary ardor which superstitious excesses did not succeed in overpowering.

The two greatest preachers of the early Western Church are Ambrose (340-397) and Augustine (354-430). Ambrose reminds us of the late Bishop Wilberforce. He was great, not in any specific line, but in general versatility, broad sympathies,

and commanding personal influence. An assiduous student of Origen, Basil, and Athanasius, he transferred their teaching to the West. His *Hexæmeron*, in six books, is a reproduction of Basil's work already mentioned. And along with the ideas of the Eastern preachers he reproduced their allegorizing tendencies. His style has all the faults and all the merits of the born rhetorician—an affluent but untrained and ill-regulated fancy. Augustine, his spiritual child, praises the *suavitas* of his preaching. What shall we say of Augustine? His greatness lay elsewhere. Still, his imperial genius made smallness in any thing impossible to him. The power of his numerous extant sermons or homilies lies in the flashes, the intuitions, of great truths scattered through them. With a swiftness amounting to divination, instead of plodding through detail, he seizes upon the central truth of a book or passage, and sets it forth in luminous outlines. Amid masses of allegorical rubbish we come upon treasures of thought which more than repay the labor of digging. He combines, in a wonderful manner, speculative with practical genius. He is strong, imposing, massive in the highest degree—an intellectual and spiritual giant. The preachers and expositors of the Middle Ages lived upon his brains. The homiletic manual contained in his *De Doctrina Christiana* (book iv) was substantially reproduced again and again, as, for example, by Rhabanus Maurus in the ninth century.

The greatest names of the next two centuries are Leo the Great († 461), Caesarius of Arles († 542), and Gregory the Great († 604). If they borrowed from their greater predecessors, they borrowed in royal style. They are related to common plagiarists as knightly marauders to common thieves. Leo's best sermons are those which deal with the dogmatic questions discussed in his days. His clear judgment and antithetic style undoubtedly did good service in putting the last touches to the definitions of Christology. His Latin still retains something of the purity of old times. Caesarius is one of the most attractive figures of his time. Standing at the helm of the Gallie Church in the troublous days of the barbarian invasions, he steered its course with consummate skill, using his great influence both with kings and peoples for the best ends. His sermons have an evangelical ring which is only too rare in those days. He

insists that fasting, vigils, alms, will avail nothing without the love of a new heart. Love of God is the spring of all good works, and it is the sweetest; whoever has it has salvation. He warns against all trust in the sign of the cross as a charm, as well as against the hypocritical repentance of a death-bed. He urges his hearers to read the Scriptures, or, if they cannot read, to have them read. His style, too, is as simple as his tone is practical. Gregory's *Moralia in Jobum*, filling above a thousand folio pages, anticipated our own Caryl, and is much of the same character. This work is an inexhaustible mine of rules and reflections bearing on practical life. Still, despite his intolerable prolixity and childish expositions, despite his admiration for the ascetic life, which he preached into favor in the West, one is pleased to hear that Gregory delighted in preaching, and that like a true pastor he stood by his flock in days of fearful pestilence. In indefatigable toil he reminds us of Baxter. The sermons of the English Bede owe much to Gregory. Preachers of less distinction but considerable power were Columban and Eligius of Noyon, of whom mention must suffice.

We turn now to the Middle Ages. During the first part of this period preaching sank to a low point, the result of a corresponding intellectual and moral decline. Charlemagne tried to meet the case by the publication of a "Homiliarium," a collection of homilies taken from Ambrose, Augustine, Hilary, Leo, Bede. About this time, also, the lectionary was definitely fixed, the idea being, that as the whole of Scripture was too much for preachers to master they should confine their study to the selected portions. The qualifications required of priests were fixed at a very low point, and related chiefly to the right performance of mechanical functions and duties. Superstitious corruptions rose to as great a height in the West as in the East. According to Fulbert of Chartres (eleventh century) Christ is an object of terror to Christians; his mother, on the other hand, is the fount of mercy and grace. Peter Damian's language on the same subject, in his sermons on the Annunciation and Assumption, is still wilder, not to say grossly irreverent. The latter half of this period witnessed a great improvement in the form of preaching, due to the growth of scholasticism, which, however questionable in some respects, was at least a manifestation of mental power. If the doctrines preached

were too often unevangelical in the highest degree, they were preached with more logical connection and intellectual force. Stirred up by the success of the Waldenses and other sects in preaching, the Dominicans arose as a preaching order, and the Franciscans followed suit. They gave themselves to itinerant preaching in a popular style, for the purpose of counteracting the work of the "heretics," and they largely succeeded.

The result of this movement was an immense outburst of popular preaching, good and bad. The latter we will pass by, only remarking, for the comfort of those who are shocked by some modern excesses of the pulpit, that the worst outrages upon taste and reverence in our days might be more than rivaled from the Middle Ages. The lengths to which burlesque was carried by the Italian Dominican, Barletta, and the French Franciscans, Maillard and Menot, in the fifteenth century, set all rules of decorum and decency at defiance. And yet these preachers were in universal favor. It passed into a proverb in Italy, *Qui nescit Barlettare, nescit predicare*.

We prefer to notice popular preachers of a better stamp. One would like to know more of Foulques, a priest at Neuilly, near Paris, in the twelfth century, who, we are told, though destitute of culture, preached repentance over a great part of France with burning eloquence and immense effect. But none of his sermons have come down to us. Perhaps if they had come down to us we should have found that, like Whitefield's, their spirit evaporated on paper. However, we know something of Berthold, Vincent Ferrer, Gerhard Groot, Geiler, to say nothing of Wiclif and his helpers—Huss, Jerome, and Savonarola. Berthold, a Franciscan of the thirteenth century, was the instrument of a true religious revival in Germany. Although standing on the ground of the Romish Church, and showing no disposition to deviate from it, he preached its doctrines in a moderate form. Thus he preaches earnestly against pilgrimages and crusades, as well as against indulgences. He prefers to insist rather on following the examples of the saints than on seeking their intercession. His favorite topics are the practical virtues and duties of life. He preached in fields to immense crowds of people. It is the form, however, rather than the matter, of his preaching that is remarkable. He laid himself out to gain the popular ear, dealing largely in parable,

dialogue, and illustration, surprising by sudden turns, introducing a spice of humor, while never descending to the comic. Berthold, in short, is another proof of the possibility of making religion as interesting and popular with the masses as politics or science by perfectly legitimate means. Ferrer, a Dominican of the fourteenth century, of a more fanatical bent than Berthold, was not unlike him in his mode of preaching, and was the means of a similar awakening in Spain and Italy. The last twenty years of his life were spent in constant preaching journeys in these countries with striking results. Enemies were reconciled, hardened sinners publicly confessed their sins and vowed amendment, Jews and Mohammedans were converted in great numbers. On his incessant journeyings he preached every day, often twice or thrice a day. He was a predestined preacher, his chief amusement in childhood taking this form. He had a fine voice, exhaustless fluency, a clear, logical, picturesque style. Like many of his class, he was not without learning, often making apt quotations from the Fathers. His sermons fill four folios, which have often been reprinted. Gerhard Groot, the founder of "The Brothers of the Common Life" in the fourteenth century, labored in a similar way in the Netherlands. Giving up ecclesiastical office and property, he went through town and village, poorly clad, calling the people to repentance. He spoke from the heart and in the vernacular, often preaching twice or thrice a day. At the instigation of the priests and monks the bishop at last reduced him to silence. It was in one of the schools of his foundation that Thomas à Kempis was trained. Geiler enjoyed immense popularity in the fifteenth century as preacher at the Strasburg Cathedral, but it was popularity of a kind with which we are little able to sympathize. He preached in fables, anecdotes, witticisms, taking up any illustration that came to hand and working it to death. Zaccheus's tree had twenty-three branches, and each branch represents one of the means by which we are to climb to eternal life. Ants, lions, ships, mountains, markets, swords, are similarly allegorized. Even indecency is not wanting. The taste both of preachers and hearers can only be described as hideous, even for their days.

The scholastic preachers proper, represented by Bernard of Siena, Leonhard of Utino, Meffreth, Bernard of Busti (fifteenth

century), and greater names, and such as Albert the Great (thirteenth), the Victors (twelfth), Abelard (twelfth), need not detain us. They are all after one pattern. Great learning, abundance of logic, boundless superstition, length and dryness, are their common features. The following is an apostrophe to the Virgin by Bernard of Busti: "O Redemptress of the world, Changer of the course of Nature, Restorer of a lost world, Renewer of human nature, Mediatrix between God and men, Foundation of our faith, Ladder by which we ascend to heaven, Queen and Empress of the whole universe, preserve us from evil spirits!" Preachers like St. Bernard, Huss, Wiclif, Savonarola, we pass by as well known. But some representatives of the Mystic school deserve notice, such as Bonaventura, Eckhart, Suso, Tauler, Gerson. The sermons of Bonaventura (thirteenth century), despite their scholastic manner and superstitious extravagances, show real sympathy with inward religion. He has a hearty love of Scripture and makes diligent use of it, although in the usual allegorical way. Of the other mystics, Tauler (fourteenth century), whose sermons have appeared in an English dress, is by far the most intelligible. By renouncing the exercise of his own reason and will, man is to rise to unity with God. Passive submission is the way to perfection. Like all mystics, Tauler depreciates knowledge and outward effort, even knowledge of the letter of Scripture. Inward calm, emptiness, detachment, are the chief things. His style is simple, and yet enriched with apt figures. He has many quotations from the Fathers, but always in the right place. Tauler may still be read with profit. It will do us all good to hear the old mystic insist on the heart being emptied of worldly desire before God can come in. "Emptiness is the first and chief condition for receiving the Holy Spirit; for the more emptied man is, the more receptive he is. Before filling a glass with wine, the water in it must go out. Before God comes in, the creature must go out." The image of Christ kept before us perpetually will kindle love to him. He is never weary of illustrating the instinctive hunger of man's soul for God. As fire tends upward, as water flows back to its source, so the soul never rests till it finds its way back to God. "A single flight of the soul to the wounds of our Lord is worth more to God than all the bells and organs and vestments."

The modern era of preaching begins with the Reformation. The Reformation was essentially a return to God's word. God's word was the sole instrument and trust of the Reformation. That word had free course to an extent never seen before. Luther, Calvin, Melancthon, and the other Reformers were pre-eminently preachers. The form of preaching also underwent an immense change. We are in a new world: scholasticism with its hair-splittings, and superstition with its externalism, are behind us; the owls and bats of superstition are fleeing in terror before the dawn; the air is pure, and the heavens bright above us. This latter change is due in great measure to the revival of learning, and the entirely new direction given to inquiry and thought. The reign of *a priori* speculation is over; faith is henceforth to be grounded on evidence and historic fact. Even the Romish Church has felt the change that has come over the world. Its preachers have known to some extent how to march with the times.

We proceed to notice the names marking the different stages of preaching in continental Protestantism. J. Arndt (1555-1621) led preaching out of the groove of almost scholastic dogmatism into which it fell after Luther's days, into the more fruitful paths of spiritual teaching and practical edification. His sermons contain a sober mysticism, and breathe a mild, humble, loving spirit. He dwells on practical truths, and on faith working by love. He is best known by his work on "True Christianity," once a most popular book of practical religion. Spener (1635-1705) gave a still more powerful impulse in the same direction. His great influence was owing, not to gifts of style, which he had not, but to the contrast which his practical expository teaching presented to the intellectual orthodoxy which formed the staple of so much other preaching. Knowledge, he said, is only valuable as it leads to practice. Justification must not be separated from a new nature and holy life. Love of God and our neighbor is the spring of Christian morality. Spener has often been called the German Wesley. That he did not effect the reformation in Germany which Wesley did in England was due to the timidity which prevented him from acting independently of the Church authorities of the day. His bravery ended in words. We hear a great deal in some quarters about the regularity and insubor-

dination of Wesley's proceedings. The simple answer is, that without such irregularity or independence the good which the same critics profess to applaud could not have been done. If Wesley had waited for the consent and approval of Church authorities, where would the revival of the last century, with its manifold effects, have been? Had there been less slavish deference to and dependence on civil and ecclesiastical dignitaries in Spener and other German preachers, the religious history of modern Germany would have been different, blessedly different, from what it has been. Mosheim († 1755), the Church historian and a universal scholar, exerted great influence on the pulpit of his day by renewing its connection with eloquence and culture. He maintained that pulpit eloquence only differed from other kinds in its subject and purpose. Other things being equal, the most eloquent and most cultured preacher will be the most effective. He also drew attention to the important distinction between a written and a spoken style, the latter allowing and requiring greater freedom and variety than the former. Tillotson was a favorite with Mosheim. His own sermons remind us of Blair's, but they have far more force and warmth. Mosheim's principles are well illustrated in Lavater († 1800), whose sermons are polished, thoughtful, and impressive in the highest degree. Reinhard († 1812), Müslin, Theremin († 1846), Dräseke († 1849), deserve more extended notice than we can give them. All these set themselves to recommend positive Christianity to cultured hearers, and in different ways they are classical examples of success in this art. Scarcely less eminent names are those of Rieger, Albertini, Menken, through whom the succession goes on to Schleiermacher. In the Reformed Church we should have to notice Daillé, Claude, Saurin, if space permitted.

The modern Roman Catholic pulpit reached its highest point in France at the close of the seventeenth and beginning of the eighteenth century. That was the Augustan age of French literature, and Fléchier, Bossuet, Bourdaloue, Fénelon, and Massillon are to be added to its classics. In point of form they are typically French orators. As studies in style they will always be full of interest and value to others than Frenchmen. Bossuet, despite his tendency to florid grandiloquence, has an eagle sweep and grandeur; Bourdaloue, "the king of preachers

and preacher for kings," charms by his clearness and serenity; Fénelon is a mystic without a tinge of obscurity; Massillon impresses by his fearless honesty, knowledge of human nature, and power of description. Still, there is great truth in Rothe's criticism, that the substance of the teaching of these great French pulpit orators was Deism, ornamented with Christian phrases and qualified by insistence on the powers and functions of the Catholic Church. One also wonders at the apparently slight effect of their wonderful efforts. The Grand Monarch might say to Massillon, "When I hear other great preachers, I am satisfied with them; but when I hear you, I am dissatisfied with myself;" but we fail to find the evidences of such dissatisfaction in his public policy or private life. His court still continued to imitate the court of the Cæsars, not only in its ambition and luxury, but also in its unblushing immorality.

The English pulpit has no reason to fear comparison with that of any age and country. Taylor, South, Andrewes, Donne, Barrow, Farindon, Reynolds, Tillotson, Manton, Baxter, Howe, Wesley—to say nothing of preachers like Beveridge, Wilson, Stillingfleet, Sherlock, S. Clarke, Doddridge, and more recent names—are worthy to rank beside English poets, historians, and philosophers. They have helped to make the English language. Their works are a library of divinity in themselves. They have absorbed the wisdom of the previous Christian centuries, and reproduced it in noble English. A minister who should make a study both of the style and contents of their sermons would act wisely. Taylor, with his exuberance of imagination, seems like a Basil or Gregory Nazianzen in English dress. South's terse, sinewy style exactly fits his strong, manly thought. Barrow is full of noble, strenuous energy. Farindon cannot be excelled for richness of matter, nor Tillotson for clearness and simplicity of style, nor Baxter for burning earnestness, nor Howe for comprehensiveness of treatment. Some of the judgments on English preachers expressed by Rothe, whose work gives us much of the matter of this article, are exceedingly amusing. The great masters are passed by with meager notice, while Joseph Fawcett receives long and unstinted praise! Wesley and Whitefield, he says, are harsh and narrow in their views; they were no doubt powerful preachers, but their power is often violence; their aim was to work on the imagination of their

hearers by terrible descriptions, "a violent delivery, and tempestuous action." It is certain that Rothe could not have read Wesley's sermons or his "Earnest Appeal to Men of Reason and Religion." The association of "a violent delivery and tempestuous action" with John Wesley is ludicrous. So much for a German's knowledge of English life.

The result of this brief review of the Christian pulpit may well be to inspire Christians, and especially Christian preachers, with pride and confidence. A similar review of more recent, not to speak of living, preachers would be the best reply to the complaints heard here and there of the decay of the pulpit. The decay of an institution that has been the chief organ in the maintenance and extension of Christianity, and that was ordained for this very purpose (Mark xvi, 15; 1 Cor. i, 17, 21), could only follow from the decay of Christianity itself. Those who make the charge mistake change of form for vital decline. On the same principle every change in forms of government would indicate decay. No institution has passed through greater variety of phase than the Christian pulpit; but this is merely an evidence of its power to adapt itself to different kinds of need and different forms and stages of culture. The inspiration of preaching has always been drawn from the grandeur of the truths which Christianity reveals, and till these truths are disproved—that is, till Rationalism and Atheism have established their positions—this spring of inspiration will remain. "I believed, therefore have I spoken," is the rationale of preaching. Faith, conviction, experience, joined with the gifts and enthusiasm of the speaker, have made preaching; and preaching has made Missions, Revivals, Reformations, Churches—in short, has made Christendom.

ART. V.—FOREIGN MISSIONARY METHODS.

PROTESTANT MISSIONS are the outgrowth and expression of the modern spirit and ideas in the Christian Church. Unhindered by the traditions of former times, and freed from the worn-out methods and forms of expression which have lost their vitality, and without the ossification of ideas and impulses which renders so rigid and unyielding the activity of the Church at home, it might be presumed that there is less occasion with them for insisting on progress, and on the further development and improvement of the accepted policies and methods employed. But while it may be with them granted that the spur is less necessary, the fact remains that for various reasons it cannot be wholly dispensed with. The secretaries and managers of the various boards very largely shape and control the plans and methods of the missionaries, and the conservatism of the home Churches intensifies the natural caution of the administering authorities. The field of operation is so new, and the problems involved so complicated, that one generation of missionaries could not hope to solve them all, or acquire a perfect insight into their conditions. The enterprise of the missionary may be exhausted before the situation is comprehended.

The home missionary enters into a heritage of methods and principles of work, the net results of centuries of experiment, and in cases of doubt he can appeal to his own feeling for a decision; but the foreign missionary must make his own experiments, and, after a careful study of the situation, develop his own principles and methods. In an alien land he cannot trust his spontaneous impulses and personal impressions of fitness, but he must rely exclusively on matured judgments based on personal observations. After a longer or shorter course of investigation and study, according to his opportunities and his native enterprise and patience, he draws his conclusions and formulates his plans. He naturally glides into the groove thus laboriously prepared, and is all the better satisfied to remain in it because it represents such thorough and careful consideration. Those who join him later, or become his successors, knowing the situation only as the results of his experience, readily settle into the same grooves. Such being the

case, the stimulus of outside criticism is quite as much needed abroad as at home. At the same time the Church at home will be profited by a discussion of advanced foreign missionary methods, since it will thus learn to sympathize with the efforts of the worker abroad to improve his methods, and to avoid hindering their successful application by undue cautiousness.

All this would be true even if there were no changes occurring in the conditions among which the work of the missionary is to be done, and the expediency of such discussions would be only a question of perfecting our knowledge of the physical, mental, moral, social, religious, political, and other affairs of the people among whom he labors. But beyond this it must be understood that the rapid development of our century is not confined to Christian lands, but is manifest among heathen nations as well. Although the history of Protestant missions extends but little over a century, it can be said to have an ancient and a modern epoch. The last fifty years have brought more changes in nearly every part of the world than did the three preceding centuries. In every part of the globe the essential working conditions of the missionary have been transformed during that time, and corresponding readjustments must be made in our policy and methods. These changes bring greater opportunities, which demand such a reconstruction of the disposition of forces as will assure the largest possible returns in the largest number of communities. They present new problems to which the old solutions will not fit, and which require a fresh consideration unbiased by conclusions previously won. They offer new conditions, which must be utilized, or to which plans and methods must be readapted. The very success of the past peremptorily demands that the ruling ideas, plans, and methods be enlarged and developed to fit the new surroundings and opportunities which give that success its highest meaning. A modest discussion, which shall sweep the whole field in a panoramic and suggestive way, cannot fail, therefore, in having some value, even if in some respects it should have only the suggestive value of error.

It has been well said that foreign missions are the outgrowth and expression of the ideas and spirit of the Church in Christian lands. It follows that any progress made at home should find a corresponding development in the foreign missionary

field. Indeed, it should find a freer and a more harmonious and symmetrical development, since the past has no such mortgage upon the present and the future there as it has here. Building up, with them, does not necessitate so much preliminary tearing down. The interests involved are not so complicated, nor the sacrifices of feeling and prejudices so great. We have a right to expect, therefore, a more rapid realization of many of our advanced ideas in the foreign field than at home. A careful study of the more notable progressive tendencies at home will reveal as fully, perhaps, as any other course of investigation, the path of needed progress abroad. While such an investigation may not throw light on every problem that perplexes the conscientious missionary, nor perhaps point out all the needed improvements, it certainly will emphasize the most important, and give them the sanction of the manifest leadings of the Spirit of God in the Church at home.

The importance of these tendencies has been realized by many missionaries, and they have made an earnest endeavor to reach the ends they seek. Hence many of these needed readjustments are already in progress in some of the mission fields, and the strongest advocates of all of them may be found among the missionaries themselves. The sanction of success which God has given to their experiments in these directions has proved that these strong tendencies are general orders from the great Captain for the whole army, at home and abroad.

In delightful contrast to the polemical intensity of former theological disputations, the Protestant Churches have learned to emphasize the cardinal doctrines of Christianity on which all evangelical Christians agree, and to manifest a charitable toleration toward differing views on nonessentials. A broader and more thorough knowledge has made evident the relative importance of Christian doctrines, and given to those worthy to lead their appropriate precedence. Loyalty to these kingly doctrines, rather than to any of their subordinates, is now the test of citizenship in the kingdom of our Lord. In the very nature of things, nowhere should this broad, liberal spirit find completer mastery and fuller expression than in the presence of the heathen. In the great conflict with the powers of paganism, all minor dissensions between Christians must be forgotten. Spec-

ulative theology, with its abstractions, like algebraic symbols empty of all real content, and many of them hardly more practicable than the theory of the fourth dimension of space, but cumbers the ground in the presence of the urgent concrete needs of the heathen sitting in the shadow of death. To emphasize the subjective doctrines of the "higher life," as is done by the Plymouth Brethren of the China Inland Mission, or to insist upon immersion as the only valid mode of baptism, as in the recent Baptist mission in Constantinople and Armenia, can be fruitful only of schism and unmitigated evil. It matters comparatively little whether the blood-poison of sin is a direct inheritance from Adam or due simply to an inherited predisposition. The concrete fact of sin, and its temporal and eternal results, is what concerns the missionary. Is the atonement best explained by the theory of Anselm, Grotius, or Bushnell, is a question of little importance compared with the satisfying truth that "we have redemption in the blood of Christ, even the forgiveness of sin." The doctrine of the "perseverance of the saints" can mean nothing to the heathen until they have become subjects of salvation, and even then it were better to construe the phrase in a practical, rather than in a dogmatical, way. Whether election is unto faith or in view of faith may be an important question dogmatically, but its discussion will profit nothing in foreign missionary work.

To come down to more recent discussions, we may suspect that the problem of constructing a theodicy based on 1 Peter iii, 19, should be left exclusively to the schoolmen of Andover, and views, *pro* or *con*, should have no influence on a board of missions or their workers abroad. The heathen need the fundamental facts and vital principles of Christianity, not our theories. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," is a sufficient creed for the foreign missionary. The facts it suggests and motives it brings to bear, when applied by the Holy Spirit, are sufficient for the salvation of the heathen. When a few generations have passed away, and the meditative stage of their religious life is reached, they may be trusted to form theological systems of their own, which will be of all the greater value to them in the work of the Church that they will be conformed to their national genius.

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The more civilized heathen will reach that stage comparatively soon, and others, less promising, may prove no less able to grapple with the mysteries of our faith than the present descendants of the savages who overran Europe fifteen hundred years ago and buried the civilization of the Roman Empire. Some of the races of the Orient will doubtless find other, and perhaps better, answers to the questions that have perplexed the Caucasian philosophers than have yet been given. Their points of view will be different, and will disclose relations between the doctrines of Christianity which now are unsuspected, just as in the cathedral at Munich from a certain point all the windows are completely hidden. Certainly when the Hindus—our cousins in the Orient—shall turn their philosophical profundity and dialectical acumen upon the facts of Christianity, a system of theology will be produced that will put our Occidental attempts to shame. The Greeks may be said to have solved the problems of theology proper; the Latins, those of anthropology; and the English and Germans, those of soteriology; may it not be the mission of some of the races now under our tutelage to solve those of eschatology, which now so vex the Church? The spectacles of the dead past do not distort their vision, and rob them of their fresh insight and immediate intuition, as they too often do ours in spite of all our efforts. The period of their spontaneous creative reflection should be permitted to accomplish its results unmolested, and not until the sobering critical reaction shall have set in should the history of past attempts in the same lines engage their serious attention. After their results have been thoroughly analyzed and critically compared with those previously obtained, another epoch of creative power may follow which shall crystallize in perfect forms doctrines that are now only vaguely discerned. The various race idiosyncrasies will become powerful factors in completing and rounding out perfectly the body of doctrine received by the Church universal. The one-sidedness produced by the idiosyncrasies of the Teutonic races will be corrected, and the final symbol of the Church's faith (if the earth will ever see a final symbol) will gain the symmetry that now is lacking.

The theological liberality, of which mention has been made, is preserved from degenerating into a shallow latitudinarianism

or indifferentism by its demand for the transformation of Christian doctrine into life and character. Not simply to know doctrines, but to feel them as concrete realities, and by assimilation to convert them into spiritual forces, is the demand of the age. It is only as knowledge is sublimated into experience that we recognize its value. To this practical tendency of the Christian Church at home the work abroad must be adjusted. Instruction in the Scriptures, in the cardinal doctrines of Christianity, and even in the learning of the Occident, will have its value, but this is not the end for which our missionaries have gone forth. A personal saving knowledge on the part of the heathen of the Lord Jesus Christ is the great object in view, and only as heathen attain this can missions claim success. No amount of social, mental, or merely moral improvement, valuable as it may be, will take the place of the new birth and the wakening of a new spiritual life. The impartation of this religious vitality by the Holy Spirit in co-operation with the work of the missionary is the definite end of foreign missions which the maze of means and methods should never be allowed to obscure.

Nor is this to be looked upon as a finality which shall crown a long course of preparatory education and culture, but as a result that may be expected comparatively soon. The long years of waiting for results, which so sorely tried the faith of missionaries like Judson and Morrison, were spent in establishing proper relations between themselves and the heathen about them. When once they had learned how to approach the natives properly, and more especially when the heathen had learned to trust them, the harvest began. It was their life, not their instruction, which prepared the way. A missionary from New Guinea writes: "In the early days of a mission like that of New Guinea, very little dependence can be placed on oral teaching. I believe strongly, more strongly now than ever, in the power of a consistent Christian life." When the missionary has an opportunity of breaking down the prejudices and suspicion of the natives against Christians, created by their commercial and even civil representatives, such as was afforded him by the famines in India and China, conversions follow by tens and hundreds and thousands. The rapidity with which conversions follow the work of native preachers establishes the fact beyond controversy. The noted Karen preacher, Quala, estab-

lished nine churches, with seven hundred and forty-one converts, among the Toungoo Karens during the first year of his labors among them. The same rapidity of results characterizes the labors of native preachers in Micronesia. The Gospel is so simple in its primary elements that very young children are often favored with most joyful and blessed experiences. The very simplicity and ignorance of the heathen makes them all the more docile and accessible to the Gospel. Rev. Rufus Anderson, D.D., so long secretary of the American Board, in his lectures before the Andover students in 1868 used the following language :

"The heathen know they are sinners ; they have a conscience ; and if boldly and affectionately approached by one whose own heart is full of the subject, and solemnly assured of their lost condition as sinners and of the free salvation offered them through the Lord Jesus Christ, experience has abundantly shown that there is no way so effectual as this of securing the aid of the Holy Spirit for their conversion. The Gospel may have direct access to the most debased heathen mind. Nothing necessarily precedes the simple declaration of salvation through the cross of Christ when it comes from lips that have been touched with a coal from off the altar of God."

Perhaps no one idea has done greater harm in mission work than that it is necessary to prepare the minds of the heathen by a long course of instruction before they can accept the Lord Jesus Christ as their personal Saviour. In many ways it has unhappily affected the methods and plans of missionaries to their detriment. It robs them of that expectant faith, eager and enthusiastic, which is so aggressive a power. No immediate results being expected, no measures are taken to secure them, or to provide for them should they appear. The schools and colleges for the education of the heathen youth may be made a temptation and a snare to the missionary, leading him to substitute intellectual inspirations and ambitions for the baptism of power from above, and the divine hunger for soul-saving. Savages are in danger of confounding Christianity with civilization in the form of scholastic education, æsthetic development, and merely outward propriety of life. That so many of our foreign workers have been scholarly men has made them all the more susceptible to the allurements of the educational as opposed to the evangelistic policy. On the one hand, it in-

volved less sacrifice, less contact with the repulsive aspects of the work, and on the other greater intellectual satisfaction and progress in culture. Purely pedagogical conceptions of the work begin to control, and unconsciously the making of Christians is subordinated to the making of scholars. Secularity cuts the aggressive missionary nerve, and the missionary degenerates into a mere instructor of human science. Studies in philology, history, or science, fresh and attractive materials for which lie all about him, engage his interest and time. The scientific results of missions, as recorded in the Ely volume, inspiring as they are in many respects, also wake the suspicion that they are the fruit of more than incidental observations and passing reflections. Heroic as must be the spirit of the missionary who makes all the sacrifices involved in leaving his native land to reside in the uttermost parts of the earth among the heathen, he is still human, and susceptible to all the influences which so often cripple the usefulness of the minister at home.

While a stirring of the soil is essential, and a fertilization sometimes may be necessary, nothing but weeds will grow unless the vital germs of the good seed be planted. A long course of preparatory training often defeats the purpose desired by robbing the truth of its freshness before the personal application is made. Moreover, the pride is stimulated by the new power and standing gained, and the heart is thus closed against spiritual truth. The distinguished missionary to the Choctaws, Dr. Kingsbury, after an experience of over forty years, gives the following testimony :

With a few interesting exceptions, those who acquired the most knowledge of the English language seemed the farthest from embracing the Gospel and the least disposed to attend on the means of grace. They regarded themselves as elevated above their parents and the mass of their people.

Education truly brings power, but it may be a power for evil. On this point President Seelye's (of Amherst) remarks are worthy of serious consideration :

If the missionary spends his time in teaching the ignorant to read, this acquisition may enable them to read the Bible and good books, it is true ; but it is equally true that it may furnish them acquaintance also with books of another and contrary nature.

What these latter books are we may learn from the following statement of the "Indian Evangelical Review:"

Very few of even the best vernacular books are free from obscenity. Immoral books and pamphlets are obtained easily by the pupils in the schools and colleges, and circulate freely among them.

The works of our infidel philosophers and scientists, and of the more vulgar opponents of the Christian faith, are read with avidity. No department of the public library at Tokio, Japan, is so well supplied as that of infidel and materialistic literature. The blasphemous writings of Ingersoll are scattered broadcast, and are exerting a wider influence for evil abroad than they do at home. Hence the education given to many heathen youths only "sets them the more against us, and gives them a club to break our heads," to use the language of a speaker at the Allahabad Conference. Nowhere, perhaps, has the educational policy ruled more fully than in India and Japan, and nowhere does infidelity and materialism so mightily re-enforce paganism as in these lands. Not only the professedly neutral government schools, but even those under the charge of the missionaries, are often hot-beds of infidelity. One of the largest educational institutions under missionary control in India spent one hundred and fifty thousand dollars during thirty years and only made two converts. Many of the bitterest and most harmful enemies of Christianity in India are graduates of the mission schools and colleges. Some of them officiate at some of the most abominable altars of Hinduism. Rev. W. F. Bainbridge states, that one such graduate declared to him that "the religion of Jesus answered very well for college speculations, but now he had come out into life, and must earn his bread." Said another, who could speak twelve languages, "There is nothing in the world so detestable to me as Christianity." A great majority of some schools come out confirmed atheists, scoffing alike at their native religion and Christianity. To both missionary and pupil, therefore, the educational policy is dangerous. These facts do not prove that the heathen should not be educated, but that they ought to be thoroughly converted before they are given the higher education; for it is as true of intellectual culture as of any thing else, that if we "seek first the kingdom of God and his righteousness, all these things will be added unto us." On the one hand the

exercise of living faith is easier for a simple-minded, uneducated person, and on the other conversion is often just the beginning of the intellectual life. Not education preparatory to conversion, therefore, but conversion before education, should be the idea. The leading truths of the Christian religion once impressed as realities, the whole mental development is vitalized and quickened, and harmful perversions prevented. Evangelism first and education afterward is peculiarly the hope of the heathen world.

In looking again at the Christian Church we are struck by the growing tendency to minify the importance and sanctity of the various forms of Church polity which obtain in the Protestant Churches. Our Episcopalian brother may believe quite as firmly in the reality of the apostolical succession as formerly, but he is not quite so apt to reject as unworthy all other forms of Church government. Nor does the Congregationalist insist as vehemently as in other years that his polity alone has scriptural precedent and divine sanction. The Convocation of Canterbury is to have a third chamber, made up from the laity. The stated secretaries of the Congregational Home Missionary Society incidentally exercise not a few episcopal functions. Not denunciation but appreciation, and even appropriation, is the order of the day. This spirit of mutual appreciation is also breaking down the less honorable walls of division between denominations more nearly related in polity and creed. While the "Church consciousness," or *esprit de corps*, so valuable in the sight of denominational leaders, is increasing rather than diminishing, it is applied to aggressive work for God rather than as formerly to combats with neighboring denominations. The unsuccessful attempt of Count Zinzendorf to found an interdenominational society among the Germans of Pennsylvania in 1742 was prophetic of the numerous union enterprises now so powerful and useful among us. The idea of co-operation among the Churches is rapidly developing, and the future is big with promise of organic union among related denominations.

If this growing tendency among us is fruitful of good, how much more valuable would it not be among the small and scattered squads of Christian workers in foreign lands? Every argument in favor of interdenominational effort and organic

union at home is multiplied manifold in force when transferred to the foreign field. What is confusion here in the multiplicity of denominations, whose differences can scarcely be distinguished by the non-expert eye, becomes confusion worse confounded when our divided missionaries are met in heathen lands by the almost equally divided workers from America, Great Britain, and the Continent. The results are illustrated by the fact that there are no less than thirteen different Presbyterian organizations doing missionary work in India. Rev. Dr. Chamberlain, a prominent missionary of the Reformed (Dutch) Church of America in India, in an able address delivered in New York last January, in stating the following facts, gave a graphic picture of their relations :

Alas, they are not united. Judah vexes Ephraim, and Ephraim envies Judah. In one up-country station in India, which I have repeatedly visited, where one mission could well do all the work, the representatives of two different branches of the Presbyterian family, both represented in the late Belfast council, have been working in unseemly rivalry. Members of the one Church, publicly excommunicated after careful judicial process by its ecclesiastical courts, were received to the Lord's Supper in the other without a question, and rival services were held in the same street, so near that the singing in the one sometimes prevented the congregation in the other from hearing the preaching of their own minister.

An organic union of all the Presbyterian missions, and of all the Methodist, all the Baptist, and so on through the groups of denominations in each country occupied, is earnestly demanded. The work would be better organized. The expense of management would be greatly diminished. The division of labor would be more exact, and so yield better results. Improper rivalry would be largely avoided, and the moral, or rather immoral, effect of the present unedifying church differences upon the outside heathen world counteracted. That such an organic union is feasible is proved by abundant experience in Australia, Japan, and China. The four Presbyterian organizations working in Japan have united their work, and the "United Church of Christ in Japan" stands as a monument to their sagacity and large-mindedness. Native ministers are trained in the common theological seminary at Tokio, in whose faculty representatives of the several organizations at home unite. The

testimony of Dr. Chamberlain, quoted before, is conclusive with reference to the union at Amoy (China), where all the Presbyterian missions of England, Scotland, and America, are working in thorough union. He says :

Missionaries at other stations on the coast intimated to me that the unusual success of the Amoy missions was because they presented so united a front without dissensions.

This large measure of success has opened the eyes of the other missionaries of China, and other like unions are forming. The General Synod of the Reformed (Dutch) Church has delegated Dr. Chamberlain, the earnest champion of the organic union of all the Presbyterian missions of India, to visit these missions and confer with them in regard to the union of all in one confederated Presbyterian Church of India. It has also been favorably considered by Presbyterian Synods in Canada and Scotland, and by the General Synod of the Cumberland Presbyterian Church. It is to be hoped that this powerful movement among the Presbyterians will inspire other Christian bodies to emulate their example and adopt the same policy. The Methodist Churches, especially, should be drawn together by their common history, spirit, doctrines, and methods. Their family resemblance is even greater than that of the Presbyterians. In Japan the missions of the Methodist Episcopal Church, the Methodist Church in Canada, the Wesleyan Methodists of England, the Methodist Protestant Church, and the Evangelical Association, ought to be united, forming the Methodist Church of Japan. The small missions of the last four named Churches would succeed far better if carried on in connection with the more extensive work of the Methodist Episcopal Church, saving the cost in time and money of independent operations. A union of Methodist missions in China and India is also both very desirable and easily feasible. What changes has the diverse institutions and manners of our North and South made in the Gospel, or even in the fundamental ideas of Methodism, that the Chinese and Hindus should be perplexed by distinguishing between the Methodist Episcopal Church and the Methodist Episcopal Church, South? And when they are taught the reason of the separation, will it be altogether creditable to our Christian faith? While difference of nationality might possibly excuse to the heathen the division

between the English and American Methodists, a union that ignored these differences would prove in a way they could not fail to appreciate that the Christ whom Methodism preaches is a reality and a power. The United Methodist Churches of India, China, and Japan would give Methodism three national Churches of no mean proportions, with an influence greatly exceeding the total of their divided strength.

These organic relations in the field among the missionaries need not conflict with their relations to the several home boards which support them. That they would be a little less directly under the control of the home authorities may be true, but that certainly would be no calamity. Such relations could be kept up between the several home Churches and given portions of the field as would still appeal to the sense of responsibility and ownership sufficiently to awaken the enthusiasm of the several denominations at home. Our mission boards have no difficulty in interesting subordinate organizations, such as mission bands, Sunday-schools, and the like, in the support of specific enterprises over which these organizations expect no control. A larger application of this principle will solve the problem of the support of these united Churches. What the Presbyterians have done and are doing surely the Methodists can do equally well. And if organic union at home should be hastened a little by the organic union abroad, there would be only additional cause for congratulation.

One of the chief advantages of this co-operation and union is the opportunity it gives the native Christians to organize an independent homogeneous Church. In the development of the organization of this they should be largely left to the guidance of their national genius, even as the Gentile Churches in apostolic times were emancipated from the conservative and narrowing influences of the Jewish Church by the aggressive liberal mindedness of Paul, and permitted to work out a Church life of their own. On this point the words of Dr. Christlieb have great value :

It may appear evident, after a time, that one heathen people, according to its whole natural disposition and history, its customs and habits of life, may have an inner predisposition for this, another for that, evangelical form of worship and constitution, while for a third, in the course of time, an entirely new ecclesiastical form or combination of forms may be developed.

If the organizing instinct is strong in a people, by all means let them work out a close Episcopalian organization. If individualism is the ruling instinct, let them organize on the Congregational basis. If hybrid forms should ensue, combining elements from the Congregational, Presbyterian, and Episcopalian polities, our artistic preference for the pure, historical forms should not lead us to condemn them if they best meet the needs of the given people. It was Paul's policy to form local churches under the charge of its own elders, as far as this was possible. Acts xiv, 23. Native churches, having competent native pastors, should be left to manage their own affairs as soon as it is at all possible. They will make mistakes and commit costly blunders, of course, but that is the usual price the world over of valuable experience. Missionaries are repeating in our own day the mistakes of Columbanus and his associates and successors among the Germans in the sixth century, making the mission house the center of all religious and mental life, instead of casting the natives upon their own resources and building up a self-contained, independent, native Church. Variations from English or American church life are not necessarily weaknesses or defects; indeed, they may represent real improvements. They certainly do prove that the vital principle of Christianity is clothing itself in a national garb that will all the more certainly give it access to the hearts of the unconverted. That the Christianity of different nations will display various externalities, and even differ in the particular doctrines emphasized, will not matter as long as its vital force is manifest. It is the high glory of Christianity that it is cosmopolitan in spirit, and able to enter into and adapt itself to national idiosyncrasies and peculiarities without losing its value.

Organic union between the divergent types among our denominations is at present not only not feasible, but also not desirable. Experience has proved that honorable denominational rivalry, sweetened by Christian charity, is a valuable stimulus to missionary activity. It has done the Baptists good to have the Methodists enter Burmah; and in Japan the same aggressive people are proving an inspiring spur in the sides of the Presbyterians. As in England and America, the gentle rivalry has led to greater progressiveness in methods and more

aggressive enterprise. If the pure gold of missionary motives be occasionally adulterated with the copper of emulation, whatever we may think of it in an ideal way, the alloy, unless the proportion of the baser metal be too great, will prove even more serviceable for practical use than the pure metal.

There is room for interdenominational organization. The American Presbyterian Press establishment at Shanghai, China, patronized as it is by all the other missionary societies in that field, suggests a field that is open to union enterprise. Medical dispensaries and hospitals, asylums and schools of various kinds, would produce larger results for a given outlay under union management. Interdenominational councils for interchange of experience and methods, for a more systematic division of the work, for settling interdenominational differences, for formulating interdenominational laws, and for other purposes of a like character, should be organized in every field. The neglect of this fraternal intercourse has led to the repetition of costly mistakes which a knowledge of the experience of other missionaries might have prevented. A uniform policy in the treatment of such questions as caste, polygamy, slavery, and minor social institutions and practices, is very desirable in many countries. An apportionment of the unoccupied parts of the world among the missionary societies of Protestant Christendom, as suggested by Rev. A. T. Peirson, D.D., and a systematic division of each land among the denominations occupying it, would insure the more systematic and thorough evangelization of the world, and prevent the friction which now sometimes occurs in the more promising fields. By these and other methods, and by the exercise of the charity which the Gospel that the missionaries preach demands, all the evil results of denominationalism could be avoided without diminishing in the least its stimulus.

Parallel with this tendency toward co-operation and unity is the growing liberality with reference to methods of work. The false mechanical biblicism which must find minute biblical precedent for every method, and the superstitious subordination of church work to custom and tradition, are breaking away, and the God of to-day is permitted to put the sanction of success upon methods adapted to the needs of to-day. The church edifice is no longer the only shrine, nor the clergy the sole

stewards, of the divine mysteries. The laity are asserting their rights as members of the universal priesthood of the saints. The self-assertion of the laity in mission work is of comparatively recent date, but in the zenana, medical, and educational work they have already done great things. The importance of enlarging these enterprises need hardly be urged, but the profit, in general, of increasing the proportion of lay to clerical workers seems not yet to be duly apprehended. The value of Christian colonies in which every trade and business shall be represented has never been sufficiently tested. If administered with proper care, and the needful disinterestedness, the moral and religious backing of such a body of Christian believers might tend to counteract the influence of the antagonistic commercial and civil representatives of Christian nations, and greatly strengthen the hands of the ordained missionary. The influence and spiritual power exerted by Gen. A. C. Litchfield, Consul-General to India for the United States, and still more recently by Lord and Lady Dufferin, are standing illustrations of the value of lay-workers abroad.

But this tendency should also find a fuller expression in the use of native preachers and laborers. The 10,274 native helpers connected with American missions show that the lesson is being slowly learned. But cannot our missionary authorities make more rapid progress in the study? There are to-day fewer ordained natives than ordained Americans engaged in our missions. There are only four native helpers of every kind for each American missionary. The policy of extreme caution in appointing native preachers as pastors obtains too largely among our missionaries every-where. Judging by home ministerial standards, and exaggerating the weaknesses of the native material, missionaries have been very slow to trust natives with pastoral responsibilities. The American Board found it necessary to send deputations to India in 1854, and to the Sandwich Islands in 1862, to induce the missionaries there to develop a native ministry, which they seemed very loath to do. The rapid development of a native pastorate has been so thoroughly approved by experience that it is amazing how backward missionaries are to accept the policy. When the European missionaries of Madagascar were driven out, native preachers arose who had tenfold the success granted previously to the European workers.

When the French seized the island of Tahiti, in 1842, there was not a single native ordained pastor on the island, although thirty years had passed since the people had been converted. The English missionaries being driven out, the ordination of natives became a necessity. The results are given by Dr. Tidman, Foreign Secretary of the London Missionary Society, who says :

After twenty years of French misrule, notwithstanding all the influences of Popery on the one hand and of brandy and wine on the other, there were living under the instruction and influence of these native pastors a greater number of church members than they had aforetime.

Two missions were located in Foochow (China) at about the same time, and with about the same resources. Fourteen years afterward the Methodist mission had accomplished ten times as much as the other, because at the instance of a visiting bishop the corps of native workers had been rapidly enlarged and pastoral responsibilities placed upon them. Some of the most brilliant results in Japan have been achieved by native preachers. Polynesia has largely been Christianized by natives sustained by native missionary contributions. The missions of the United Brethren in Christ, in Africa, are almost wholly served by natives, and are recognized as the most successful on the West Coast by the Freedmen's Aid Society of England, and those two societies are now in active co-operation. The Niger mission, under the charge of the colored Bishop Crowther, is manned exclusively by Africans. In a letter to the Bishop of Jamaica, written in 1867, the Rev. Henry Venn, author of a biography of the Catholic missionary, Xavier, and one of the highest authorities on missionary subjects, writes :

It may be said to have been only lately discovered in the science of missions, that when the missionary is of another and superior race than his converts, he must not attempt to be their pastor; they will remain in a dependent condition, and make but little progress in spiritual attainments. The same congregation, under competent native pastors, would become more self-reliant, and their religion would be of a more manly, home character.

Says the Rev. A. O. Forbes, secretary of the Hawaiian Evangelical Association :

The greater the trust and confidence placed in the natives, the greater their faithfulness. Those who have been sent to foreign

work, being thrown entirely on their own responsibility, have developed into some of the noblest Christians and best workers the board has.

With an unstudied adaptability to native feelings, prejudices, and point of view—with a simplicity and directness of ideas and speech after which the sophisticated missionary strives in vain—and with the enthusiasm and ardor of a new experience and fresh, unhackneyed ideas—the native preacher and lay-worker are the key to the position, the hope of the heathen world.

It goes without saying, that training schools must be provided to fit these natives for their work. This need has been recognized as clearly by those who refuse to ordain native pastors, and have used native helpers only in the most subordinate capacities, as by the more progressive, and there is no need to insist upon it at length. It is, however, important to urge that this training shall really subserve the desired ends. Not the scholastic ideals of our home educational work, but the careful fitting of the worker for his specific task, should govern. Not general scholarship, but power in leading his countrymen to accept the religion of Christ, must be the end in view. Even in regard to teachers, a missionary writes Dr. Christlieb as follows :

For the first few years of a mission, a thoroughly converted young man taken out of the congregation, of but imperfect culture, but with a decidedly Christian spirit and a good understanding, is of more value to the school than one who is well trained but not thoroughly converted.

The danger of miseducating the native candidates for the ministry is illustrated by the words of the venerable Dr. Anderson :

The native preachers were sometimes too highly taught in secular knowledge for the incipient stages of the work. Raised too far above the general level of intelligence among their people, they longed for more cultivated hearers than they found in the villages, and shrank from pastorates in obscure places.

The true training will seek rather to cultivate than to weaken all the bonds of social and intellectual sympathy which unite them to their countrymen that do not conflict with loyalty to Christ. Dr. Christlieb enjoins that :

The native Christian should, as far as is consistent with his Christian training, remain a full and entire member of his people, even as to his mode of life, for only then can his congregation support him.

To lead them to adopt Occidental dress and mode of life is to rob them of influence and power. To insist upon our literary and rhetorical canons in public address and literary production is to handicap them in their labors. In general, whatever denationalizes them strips them of the very elements that make them powerful.

But this native ministry should be as nearly as possible supported by the native churches, and as little as may be by the missionary societies. Else there will be established a parasitism which Dr. Yates, a Baptist missionary who spent forty years in China, calls "the bane, yea the dry-rot, of modern missions." "Rice Christians" may serve to swell the reports of work done, but the whole brood of such are only a harm to our native churches.

Rev. Dr. Houston, Secretary of the Southern Presbyterian Board of Foreign Missions, himself a successful missionary in China for many years, writes as follows :

The native preacher who is supported by foreign money is necessarily handicapped in his testimony for Christ. His heathen countrymen think that he speaks because he is paid to speak.

While the subsidy system cannot in all cases be at once abandoned, it should be sparingly applied, as dangerous and liable to perversion. The policy of self-support, while it should not be applied in an extreme way, yields the best results, as Dr. Christlieb has reason to remark :

In fact, the cause of the extraordinary results obtained in the South Sea missions lies to a great extent in this truly American idea of educating the native Christians to self-support.

The attitude of the Christian Church toward the temporal welfare of men as seen in its humane and charitable undertakings, in its interest in educational, scientific, and civil affairs, in its study of the social problems presented by our complex civilization, should be imitated abroad. Civilization will naturally develop from conversion, but that development will need careful direction.

Both physical and mental degradation react disastrously on Christian character. Its higher forms imperiously demand a symmetrical development of the whole man. It will become the duty of the missionary, therefore, not only to seek the spiritual, but also at length the mental and physical, elevation of the people among whom he labors.

Says Dr. Anderson on this point :

Without education it is not possible for mission churches to be in any proper sense self-governed. The common school, therefore, is a necessity among the degraded heathen, to help elevate the converts, and make the village church an effective agency.

But the upward movement must be a natural, healthy development of the old life, not the mechanical introduction of a new life. All old manners and customs, civil, social, and intellectual, which are compatible with Christianity, and neither physically, mentally, nor morally detrimental, should be deliberately retained and made the basis of the new Christian life. Bishop Patterson insists that there should be change only in "that which is incompatible with the simplest form of teaching and life." If Japanese art could prove such a stimulus to our artists and decorators, may there not be other elements in their strange civilization equally stimulating and refreshing? An Oriental prostration is not stranger or more ungraceful to us than is a Parisian bow to a peasant of the Black Forest. The words of Bishop Patterson are only too true, as he writes: "I have for years thought that we seek in our missions a great deal too much to make English Christians." The educational ambition has been individualistic and not national, and while individuals have been raised to a highly civilized state, they do not lift the organic national life, but are separated from it. This impatience of results which concentrates its forces upon the individual rather than the masses is unfortunate. Rev. W. F. Bainbridge testifies :

I have seen few sights in heathen lands more pitiable than native young men and women educated out of their sphere. They cannot endure their own homes, nor are they welcome to those of foreigners. They can neither command salary, nor marry so as to support the manner of life to which they have become accustomed in the mission schools. What can they do? I fear almost a majority go to the bad.

Speaking of the educational work in another country, at another time, he remarks :

How can nine tenths of the youth from the Christian families of India spend years in some of these grand school palaces, far better than the average of our own colleges and seminaries, and then return with any measure of contentment to their own mud hovels, where there are no chairs, or tables, or bedsteads, and no ornamentation save a few daubs of whitewash upon the dingy walls?

This higher education produces not the noble discontent which inspires to higher attainments, but the acrid dissatisfaction which corrodes character. But these unfortunate results are not the necessary consequence of all education. False ideals, false methods, are alone to blame. Our missionary teachers have been building the superstructure before the foundations were laid. To have moral value, the higher education must rest upon primary instruction among the masses. Not in the college or scientific institute in the great centers of population, but in the village school, where the populace are taught, should education do its most helpful work. Instruction in practical branches, which will be of value in their daily life and give them appreciable advantages in getting a livelihood, should be here given. Manual training would be a valuable adjunct to the present system, and industrial schools could be established with good results in many places. Capt. J. A. Lewis, United States Consul, resident of Sierra Leone, Africa, in his book on "Missionaries and Missions," insists that

Too much importance cannot be attached to the labor department, for this renders them fit to do something in their own country and among their own people. They need knowledge that is useful rather than ornamental, and that they can apply to the every-day life of their surroundings.

Rev. D. F. Wilberforce, principal of the training school for native preachers at the Shaingay Mission on the west coast, himself a native African, in his book on "Sherbro and the Sherbros," remarks on this point :

If you would benefit Africa, and bring about the conditions necessary to make a people prosperous, train our young people in the industrial branches. The African is not insensible to personal comforts, and when properly instructed in agriculture and industrial pursuits, he will desire to live as a converted and

industrious being ; will have better farms, build better homes (for in civilized localities splendid buildings have already been erected), and the battle will then have been well-fought ; for Christianity can thrive better, and take deeper root in a soil so prepared.

As fast as they can assimilate them, new arts and industries, new forms of manufactures, new methods of business, new agricultural plans and appliances, can be introduced. Fully as valuable as the formal training school in these practical branches will be the presence of a Christian colony which shall illustrate both the value and the best methods in these lines, and so instruct and inspire the natives to seek a more civilized life. These Christian mechanics, merchants, and manufacturers would not only instruct and direct the heathen, but open new opportunities and avenues for their activities. These laymen need cost the missionary authorities nothing, as in almost all cases, if not in every case, they can support themselves. The observation of Rev. Mr. Bainbridge leads him to remark :

It would be well for pious farmers and mechanics and tradesmen to improve the opportunities of setting examples and superintending industries in their own line among these poor and perplexed converts from heathenism. Rich blessings from God would rest upon manual labor consecrated to the cause of Christ among distressed native Christians in foreign lands.

Rev. D. F. Wilberforce, the scholarly and brilliant native, whose book has already been quoted, says :

Only a comparatively few can be brought under the direct influence of our schools. By far the greater number are beyond this influence and must be reached in some other way. I can conceive of no plan that would prove so effective as that of planting Christian colonies in various portions of the country, so that the masses as well as those under our instruction may be benefited by this constant contact with men and women from civilized or Christian countries. More can be learned from this object-lesson as to the order of a Christian home or family life and various methods of doing business than from any instructions. The advantage to the country and people arising from this plan is next to being brought to this country or Europe.*

* While there can be no question about the need for instruction in the arts of industry as a measure for Christianizing a semi-barbarous people, the experiments that have been made in that direction have not generally been so successful as to justify the undertaking of that work by our missionaries, on any considerably extensive scale. Our first missionary work on the Columbia River was

The need of progress in the lines here surveyed, and many others for whose treatment space is lacking, is emphasized by the rapid development of Satan's foreign missions—the sale of rum, the introduction of the vices of civilization, the rapacity and injustice of nominally Christian governments, and by the recent extraordinary opening to the Christian missionary of all the nations of the earth. So great are the forces to be conquered, so vast is the field to be occupied, that any waste of resources, any blind adherence to plans and methods that experience has proved inadequate or inefficient, would be criminal as well as foolish. The American genius for invention and adapting means to ends which has done so much for industrial pursuits, ought to be applied to our missionary methods until they have reached the highest possible adaptation to the ends sought. There is a science and an art of missions, and both ought to be developed until the largest and best results are secured. Abroad, as well as at home, the Gospel herald must study “to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. ii, 15.

essentially that of a Christian colony; and it failed utterly. Our Liberia mission has been essentially that of a colony, and as a mission to the natives it has accomplished very little. John Wesley's mission in Georgia was of that kind, and like them it failed. Bishop Taylor's “self-supporting” missions in Africa propose to repeat the experiment; and though the dangers of failure in them seems less than in either of those referred to, it may be well to await the outcome before extending the system.—*Ed. Meth. Rev.*

EDITORIAL MISCELLANY.

CURRENT TOPICS.

NOTES OF A TRUE CHURCH.

In the "Forum" for June, 1886, Bishop Huntington, of Western New York, appears in a kind of spiritual autobiography, though written in the third person, which is largely confessional, somewhat apologetical, and especially assertive, though not offensive in any of these particulars. The sketch might have been entitled "A Search for a Church," such as should respond to the felt wants of the soul in respect to one's confessed obligations to God, to his own salvation, and to the duties that arise out of the relations in which he is found. With the narrative generally, which is both interesting and instructive, and especially well-written, we are not now concerned, but only with what is said on the topic named in our heading.

The ideal Church for which the writer was searching, it was assumed, should be distinguished by three invariable signs, without either of which any association, however excellent in other respects, must be fatally defective as not being conformed to the divine model, nor fitted to respond to the wants of man's spiritual nature and to the services which the Church is designed to render. These notes of the ideal Church, which it is assumed were realized in the times of the apostles, and are indeed still realized in all things essential at the present time, having never been wholly interrupted, are three in form and number: "1. God in the Holy Scriptures; 2. God in one kingdom, set up as he declared by Jesus Christ, having laws, a covenant, a door of entrance, a history, and a continuous common life; 3. God in the testimony of his Spirit in the spirit and mind of men made in his image." A religious body combining all these conditions the writer thinks that, after passing from the Puritanical orthodoxy through various shades of Unitarian liberalism, falsely so-called, he found in the Church of which, in middle life, he became a member by its appointed rites of initiation, and successively thereafter a "deacon," a "priest," and a "bishop."

Of these "tests," the first simply recognizes the Holy Scriptures as divine in some form and degree, which is the attitude occupied by the Anglican Church since the Reformation, which perhaps as correctly as any body apprehends the true character and relations of the written word. The third "test" recognizes the testimony of the Holy Spirit in the human consciousness, the same in substance, no doubt, with that which the old divines called "the assurance of faith," and which in Methodist terminology we call the "witness of the Spirit." Both of these, the first and the third, may be accepted in their evident meaning, but without assenting in advance to such uses of and inferences from them as might

perhaps be made. Our concern in this writing is with the second, to the words of which, at least, we can also heartily assent.

The divine origin of the Church, which is the "kingdom of God," is assumed. Of this divine institution Christ is the founder and the perpetual ruler; and in this general statement all that is further declared in the "test" we are considering, is included by natural implication. If there is a kingdom, there must of course be laws; and if it is to be constituted as a free state, into which each subject is to be initiated, it must have its covenant, offered and entered into, the giving and acceptance of which, in due form, constitutes the "door of entrance" into its fellowship. So, also, since the Church was ordered in its specifically Christian form more than eighteen hundred years ago, and still exists, that fact implies that it has a history and a continuous being.

These "tests," so carefully expressed and enunciated with so much seriousness by the good bishop, though of the highest importance in themselves, are only commonplaces of Christian beliefs. As statements of the consensus of orthodox Christendom they are worthy of perpetual recognition as *criteria* of churchhood, and the things by which the family of God on earth is differentiated from all other associations. Accordingly, every evangelic society of Protestant believers will accept these tests as distinctive of their own character, and yet there may be very wide differences of views among those who assent to the same verbal statements; for it is impossible by any form of words to accurately represent the conceptions of the speaker or writer to the hearer or reader.

In respect to the kingdom of God, that is, the Church of Christ among men, the Papists say, that it is governed by a single individual, who is Christ's viceregent, and also infallible in his official acts and utterances. The Prelatists say, that the government of the Church is in the hands of self-perpetuating oligarchy, known as the order of bishops; while the theory of Protestantism is, that the headship of the Church is in a present Christ, ruling by his word and Spirit and providence, and that all his subjects are brethren, each having equal rights and privileges. In their vocabulary such terms and phrases as "laws," and "covenants," and "doors of entrance," have quite another meaning than in that of either the Papists or the Prelatists. They are as thoroughly "Churchmen" as any others, but they locate the elements and functions of churchhood in the whole body of believers, who in their organic action are competent to shape the details of its government and to indicate its personal administrators. And they rely for both the good order and the perpetuity of the Church on the abiding presence and directing energy of the immanent and ever active Christ.

The notion of the oneness of the Church supposes the existence of some one ruling element, or more, in which that unity abides, so that wherever that or those elements are found there is the true Church. And it is because of a lack of agreement in respect to what those elements are, that the Christian world is divided into a multitude of sects. Some find this unity really, if not exclusively, in external conditions. The "laws"

which express its entity and selfhood are conceived to be those which appoint its ordinances and designate its methods of continuous activity. Its sacraments in the hands of its divinely ordered hierarchy are the media and ligaments by which the members of Christ's mystical body are joined to their Head; and although the salvation of the Gospel originated with Christ, yet it is conveyed to mankind through a self-perpetuating body of men, and by means of certain external ordinances. Another class, while accepting and emphasizing the idea of the Church's unity, and heartily assenting to all that is claimed for it in the "tests" given above, still insist, first of all, and always, on "the unity of the Spirit," manifested in personal spiritual life and experience; and this they consider the sufficient *criteria* of the oneness of those who together constitute the mystical body of Christ, united in his name, by the power of a common and spiritually transforming faith. The Church so constituted must be continuous so long as the smallest remnant of the sacred seed continues; and because of the conquering power of the divine word and Spirit the work is destined to be perpetual. The personal constituents of Christ's Church, in the full sense, are such by virtue of a spiritual union with their Head; and they can be certainly known only by himself. And wherever two or three such persons are joined together in Christian fellowship, with whom Christ is sure to be present, there is the Church. The Church is not the creature of its own ordinances; but wherever it subsists in its vital reality it is competent to originate out of itself, by virtue of the indwelling Spirit and the present and efficient headship of Christ, all things needful for its organic completeness. The apostolical character is realized by the presence of the Spirit, and it is made manifest by its work of spiritual healing and upbuilding. The tests of genuine churchhood are, the doing of the work committed to the Church by its head, preaching repentance, leading men to Christ, healing the sinsick, casting out the demons of lust and sinful passions, and quickening the spiritually dead by the power of regenerating grace.

Though not absolutely necessary, it may still be expedient, for the sake of good order and as a protection against abuses, that churches and ministers shall be constituted and recognized according to properly ascertained methods, in respect to which the conditions of historical continuity and general acceptance of methods should not be disregarded. But if in any case, and for any cause, these are not available, the Church so situated is abundantly competent to ordain and bring into practical effectiveness its own methods of procedure. It may also be desirable that the churches of a given province or locality should become associated for mutual help and directions, yet not so as to interfere with the liberties of the personally associated body of believers.

As such associated persons, themselves souls renewed by the Holy Spirit, are the constituent elements of local or particular churches—congregations of faithful men—so these are the constituents of the larger, the Church universal, the "holy catholic Church" of the Apostles' Creed, which reaches through all lands and continues to all times. It spreads

without dividing, and continues without wasting; each part contributes to the common strength, and the progress of its affairs is perpetually accumulating larger resources. To the merely philosophical observer there may seem to have been times of retrogradation and decay, but manifestly in every age since our Lord ascended and sat down at the right hand of the Father, "from thence expecting until his enemies shall be made his footstool," there has been growth rather than decay. As with Israel in the days of Elijah, so with the spiritual Israel in the darkest times of the prevalence of heathenish superstitions in the outward Church, there always remained a faithful seed; and the germs of spiritual life lived on and gathered strength, awaiting the spring-time of hope, which was reserved in the divine purpose. At no time were there wanting more than the seven thousand who kept the faith in the midst of the darkness, and who walked with undefiled garments among the abounding pollutions. Although all the conditions of the organic Church may have become base by reason of their profanation to the vilest purposes, the spiritual life was still preserved in humble and faithful souls, and the communion of saints was maintained in obscure and secret places. By these the historical Church was perpetuated, even when the hierarchy which had usurped the holy places had become the synagogue of Satan.

But, after all, the living Church must perpetually renew its own credentials by its unceasing activities and their fruits. The prophetic promise, "The Lord shall send forth the rod of his strength out of Zion," and Christ's own assurance that he would himself accompany his apostles "always, even to the completion of the Gospel age," by their realized results in the salvation of souls and in the upbuilding of the truth, is the one ever-present and sure test of genuine churchhood.

The final and incontestable proof that any given Church or ministry is really of God, must be sought for in the fact whether or not God owns them, and attests his approval by the gift of the Spirit and by using them as instruments for bringing men to himself. To churches and ministers may be applied the same tests that we are taught to apply to individuals—we may know them by their fruits. "Do men gather grapes of thorns, or figs of thistles?" The fruit is the criterion by which to determine the character of the tree, and not the tree that of the fruit. It is always safe to judge, in whatever relates to the Church, by Christ's own tests, and as he recognized casting out devils in his name as a sufficient proof of discipleship, so the manifestations of saving power among associated Christian bodies is the best possible proofs that they have God's favor, which is itself enough. Only the Holy Ghost can save men from sin; and his work, wherever and through whomsoever wrought, attests its own divinity; and any body of believers, among whom he thus manifests his power, may be safely accepted as a branch of the living Vine. These are the signs of genuine churchhood, and having found these our search may cease; without them all other conditions are insufficient. The Church is a living organism, a spiritual entity, and much more than can be determined by any outward forms or conditions.

THE BEST TRAINING FOR OUR MINISTRY.

When a class stands seeking admission to one of our Conferences no questions are asked with regard to study in any educational institution ; but if it is an average class, the probability is that the majority of its members have never been in college, that three fourths have had no instruction in theology in any school, and that not more than one tenth have completed both a college and a theological course. This would not be strange if the Church and Conference welcoming these young ministers were hostile or indifferent to higher education. But the very opposite is true. In an average Conference the majority are the devoted friends of that education. By toil and self-sacrifice they have helped to establish and build up academies and colleges, and they are the loyal patrons of theological schools. The representatives of such institutions are cordially welcomed and attentively heard. Commendatory reports concerning them are favorably received, and resolutions adopted pledging hearty support and urging the young people of the Church to attend them. Individual members of the Conference are often the earnest advocates of the highest training; and many who never enjoyed its advantages urge their younger brethren, by all means, to secure it. Taking a broader outlook upon the Church, we find the bishops, the Church press, and the General Conference either warmly supporting or definitely commending thorough intellectual preparation for the ministry. It may be confidently asserted that the expressed conviction of our Church now favors a liberal preparatory training for our ministry.

It seems also beyond doubt that there is in the Church a great and increasing demand for thoroughly educated ministers. There are, and probably always will be, here and there, brilliant self-educated men. There are, and are likely always to be, some men whom all the advantages of the schools cannot save from dismal failure. Piety, common-sense, and natural ability are essential to success, and scholastic training is not. All this is assumed as self-evident. But it seems almost equally clear that many ministers of piety and ability are cramped and crippled, and fall far below their highest possible success and usefulness simply because they have not had a liberal theological training. Yet untrained young men flock into our Conferences, while bishops, presiding elders, and other leading ministers and laymen testify that in all parts of our Church there is a crying need of young ministers who are consecrated, efficient, and educated. We are freely told that it is hard to find men to fill the more important and difficult places. Surely this is not because we lack men of ability and devotion, but because so many truly able and devoted men have, for some reason, not had the training required to fit them for these more difficult and commanding positions.

One marked indication of this is the fact that important appointments are given to recent graduates of the theological schools and colleges. However the friends of higher education may deplore the strain to which men

of small practical experience may be thus put, the evidence borne to the urgent demand for educated men is clearly apparent. Students are even tempted away from their studies by positions offered on the strength of their partial preparation. Another striking proof of this growing demand is seen in the large number of those who, already in the active work, and with families to support, realize their deficiencies, recognize reasonable demands which they are unable to meet, and, by heroic effort, break away from strong ties, brave a measure of humiliation, and enter some college or theological school to obtain, if possible, thus late, the education whose lack they keenly feel. One is constrained to ask why they did not earlier learn their needs, when they were free from family cares, when their memories were more retentive, and their mental habits were less firmly fixed. Did the great Church to which they are so loyal, do her whole duty by them when they pledged their lifelong service at her altars? Did some older brethren unwittingly do them a great wrong by some words of counsel given or withheld? Instances of this belated preparation are significantly numerous. A well-known institution has had between thirty and forty in a single year. The trials and heroism of these devoted men urge an observer to cry out in behalf of their probable successors. But the great fact thus illustrated is a higher motive for this advocacy. It is evidently the judgment of the Church that there should be a large increase in the number of candidates for our ministry who are liberally trained for their work.

A glance over our history reveals the growth of this conviction and demand in favor of a thorough ministerial education, and shows that it is in harmony with that loyalty to the law of adaptation which has ever marked the Methodist Church. All who are familiar with our history know that we have passed rapidly, in our twelve decades, through great changes in the conditions of our work. These have not caused any noticeable variations in our doctrines or spirit, but have wrought so great a revolution in external things, and in methods, as to raise sometimes an unwarranted charge of disloyalty to our principles. It was fidelity to the spirit of the past which led to these changes in the letter. The accidental was varied in order to preserve that which was essential. To meet the extraordinary exigencies and abnormal conditions of the first period an unusual ministry was called forth. It was composed largely of men who were rugged, heroic, mighty in faith, often eccentric, and generally young and unmarried. It was itinerant, in a sense impossible and unnecessary now. It was intensely evangelistic. The times called for the hammer and the fire, and they broke and kindled every-where. Self-training and an apprenticeship in the actual work were all which the exigencies allowed to most of them, and these were sufficient. Yet without disloyalty or ingratitude we may trace the clear evidence that its peculiarities were excellences only because they were adapted to unusual conditions, that it was weakest when the surroundings approached most nearly to the average circumstances of our day. Very often even Asbury's spirit strangely drooped, and his tongue lost its wonted power, when he faced audiences

like those to which a large portion of our preachers must now regularly minister. It is most significant that, as the years passed, this peculiar type of evangelist became rare in the older States, and moved steadily westward with the advancing frontier, to practically disappear, now that the railroad and telegraph have well-nigh obliterated that pioneer life in which his great triumphs were won. Now and then, in remote places, the old conditions recur, and some young hero appears to win success with the old-time methods. But this very man, if sent to an ordinary charge, seems shorn of his strength, and, conscious of his deficiencies, is likely to turn to the schools for help. A sense of need of intellectual discipline and furnishing has filled with candidates for the ministry our Conference seminaries, colleges, and theological schools.

In the early years of Methodist colleges the proportion of young preachers in attendance was so large as to give character to the whole collegiate spirit and work. Our colleges then were as strongly denominational, and almost as distinctively a training-school for ministers, as biblical institutes are now. It is important to note that most of our Church leaders of to-day were trained in the colleges of that period. But the progress in ministerial training did not end with the colleges. The Church continued to advance in numbers, wealth, and education. By the interaction of the various evangelical denominations, others learned from us a warmer religious life and more earnest evangelism, and our people in turn began to desire a more highly educated ministry. The lengthened pastoral term, the change from circuits to stations, and the growth of large churches in the cities tended to increase the intellectual demands made upon the ministers. Meanwhile the theological element in the colleges had manifestly decreased. The proportion of ministerial students declined. The courses of study were enlarged to admit more attention to scientific studies and modern languages. Dreading the charge of sectarianism, our colleges became less strongly denominational. They provided a better general training, but became less and less able to give the young minister that special preparation which was increasingly demanded. It was to meet this new necessity that with heroic faith and sacrifice the first biblical institute was established. The founding and growth of the other theological schools further illustrate this effort to supply a great need arising out of the changed conditions of our Church life and work. Their history furnishes a thrilling and inspiring chapter in the marvelous record of our first century. Their present condition and prospects confirm the belief that they were providentially established, and that their work is still essential to the prosperity of the Church. A glance at the three principal schools reveals the rising walls of new buildings, and an increase of instructors and students. The former prejudice against these institutions, arising naturally from our early history, has been replaced by cordial interest and generous support.

In spite, therefore, of the anomaly which the entering classes at the Conferences present, we have, in favor of a liberal theological training, the expressed conviction of Church authorities, the manifest demands of the

work, and the consistent historical development of our educational institutions. It is not difficult to trace sufficient reasons for this conviction, demand, and development. The minister is called to perform an arduous intellectual task, and the more intelligent and highly educated his congregation, the more urgent need he has for thorough mental discipline and extensive knowledge. Yet we can hardly conceive the progress made in education in the United States during the past hundred years. Public schools of all grades, academics, colleges, and universities have been multiplied, and their courses of study and methods of instruction constantly improved. Our people have shared as largely as any in the benefits of this advancement. Hundreds of thousands of the sons and daughters of Methodist homes have graduated from the high schools, academics, and colleges of the land, and entered into all the honorable professions. They have taken their place in the congregations almost everywhere, to be instructed and edified by our ministers. And increasing multitudes of our children and youth press into the schools and colleges. Other things being equal, the influence of the preacher over the educated minds in the community, and especially over the cultivated young people, will be in direct proportion to his education. His training is almost sure to decide whether he will win or repel these classes. As we find less scope for adult evangelization and more need of working for the conversion of the young and the edification of believers—as we see the preacher becoming less a prophet and more a pastor—we see that our training must aim to make the Methodist minister less distinctively like Elijah or John the Baptist, and more like Paul.

Again, as religion is attacked in the name of knowledge—as the higher education becomes more secular and even antichristian—the young ministers of Christ should prepare themselves to meet intelligently, and answer successfully, the objections of learned unbelief. Though they may not often do this directly in the pulpit, the words which are spoken there should be weighty, and they will find in private conversation and less formal discourse abundant opportunity to use all their resources in the service of Christ and of their fellow-men.

There are, doubtless, many churches which are well satisfied with pastors of very moderate education if they have piety and native gifts; but these are the smaller and remoter fields, and even in most of these superior education would greatly increase the usefulness of the ministers.

The nature of the training advocated presents also strong arguments in its favor. The misconceptions about this in the minds of students, as well as the people, are most unfortunate. The chief object of a college and theological course is thought by many to be the acquisition of a certain amount of learning consisting largely of Latin, Greek, mathematics, philosophy, Hebrew, and abstract theology. The student's mind is thought to be painfully filled with erudition for which the people care little or nothing, in consideration of which he is adorned with a diploma or degree as a reward for years of difficult and expensive drudgery. False notions like these foster sincere prejudice, and turn many young men aside from their

wisest course. Misunderstanding the nature and aim of the higher training, able young preachers, while yet immature and untrained, yield to the pressing calls of some ardent presiding elder, and doom themselves henceforth to a lower plane of work and usefulness. Even after a college course the young graduate, weakened by misconceptions concerning the theological course, is often over-tempted by the desire to grasp prematurely the joys and rewards of the active work, especially if further allured by the prospect of a speedy marriage, and of release from college debts. If these could all understand how the churches are longing and praying for consecrated and thoroughly trained young men, and also what great things the college and school of theology can do for them, then surely the men of talent, and courage, and grace, would brave delay and expense, would postpone salary and marriage and untimely service, and seek to add to Pauline devotion a truly Pauline training.

Briefly stated, the aim of the college is to educate the student as a man. It undertakes to send him forth more of a man than when he entered. The physical health of the students is receiving in most colleges increasing attention. The spiritual welfare of the undergraduates is generally the object of earnest solicitude. Yet the main object is to increase the intellectual power and knowledge of the student. The college promises to discipline his mind, to give him a broad outlook upon the vast fields of human knowledge, to furnish him with a goodly store of useful learning, and to teach him how to find and use the further knowledge he may need. As Dr. Hopkins says, "A sound body, a disciplined mind, a liberal education, and right character ought to be the result of a four years' course in college." It is because these great objects are so generally attained that the churches continue to build and support colleges, and fill them with their most promising sons and daughters. It is because it is soon to increase his power for good that the earnest young candidate for the ministry is urged to secure the thorough discipline they can confer.

But the college has educated him only as a man. His Christian classmate who intends to be a lawyer or doctor has had precisely the same course. For the arduous work of the ministry he has had no special training. The theological school promises to train him as a minister. It invites him to apply his disciplined powers in a systematic way, under experienced leadership, to a course of study which will directly prepare him for his arduous and sacred calling. It promises a great increase of knowledge and power for his special work. It narrows its field to those studies which center in the Bible. It considers the origin and inspiration, the component parts and vital unity, of the sacred book. It helps him to read and interpret the two Testaments in their original languages; it sets forth the doctrines of the Bible in a definite system, and shows their relation to each other and to the discovered laws of human thought; it unfolds the mighty developments of the divine revelation in the history of the Church; it teaches him how to prepare and deliver the message with which he is intrusted; it offers him the benefit of ages of experience concerning the work of a preacher and pastor. From the Bible and the experience

of the Church he is taught the lofty science of a minister's work, and, so far as possible, is instructed in the sacred art of winning souls and building up the Church of Christ. With leisure, system, and wise guidance he begins that discipline for his high calling which should end only when he ceases his work. He receives often in a single hour suggestions, growing out of long experience, which shall save him from disastrous mistakes. A sentence or a look may give him an inspiration which shall prove a life-long blessing. Directions as to methods check his wrong tendencies and give new power and greater assurance of success. He faces the hardest problems of life and thought when his teachers are present to help him either to solve them or to calmly leave them unsettled. He adds to his consecration hard study under able masters, and to his study practice under skillful guidance.

He will not then be abashed before the young doctor who has taken his college and medical degree, and has had hospital practice before attempting to heal the bodily diseases of his fellow-men. He will not then be put to shame even by the musician who has spent years of weary study and painful practice at home and abroad before seeking to win the money and applause of the pleasure-loving public. Seeing the wisdom of the children of this world, the children of light should for their holy cause endure an equal or severer discipline. It is doubtless true that some are providentially debarred from full courses of study. Simpler training may be better adapted to some minds and for some peculiar fields. Higher education has its peculiar perils. The courses of study have their defects which should be pointed out and remedied. But experience and reason seem to direct to our colleges and theological schools as the means of the best available training for those young men who are to become Methodist ministers in the immediate future. It is none too good for the average candidates for admission to our Conferences. As never before, conservation should mean for them thorough preparation. It is their present chance for heroic Christian service.

Those who are in the forefront of the battle should pass the word back to the young recruits that the great Methodist host will soon need large accessions of thoroughly trained leaders. Through the REVIEW and the Advocates—through the Board of Education and the Sunday-School Union—by bishops and presiding elders, by pastors and teachers—the message should be given to our young men and boys in even the remotest churches, and Sunday-schools, and homes, that Methodism now calls, as never before, for thoroughly trained ministers, for workmen who in the bright light of the twentieth century shall not need to be ashamed.

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CHARLES F. BRADLEY.

FOREIGN, RELIGIOUS AND LITERARY.

DENMARK is not at all behind in Christian activity, notwithstanding the popular expression, the "phlegmatic Dane." At a recent general meeting in Copenhagen of the clergy and laymen of the various religious tendencies, there was a very broad expression of feeling in regard to the necessity on the part of all the Churches to exert their influence in the direction of moral reform.

The first subject discussed on that occasion was that of "Work Among the Unbelieving Masses in the Capital." Copenhagen is in even greater measure the heart of the little kingdom than is Paris that of France or Berlin that of Germany, for every seventh Dane is a "Copenhagener." All the good, as all the evil that appears in Danish life, has its center in the capital. The Danes sometimes point to the many and well-filled churches of their principal city, but there is still a dearth there in religious work. All Copenhagen numbers but forty-three thousand communicants, and in two parishes there are but two churches for the care of one hundred and ten thousand souls.

Now, in order to correct this evil, there is a serious work to be done outside of that of building churches and preaching sermons; there is need of food for the hungry and clothes for the naked, if the fourth estate in Christianity is to be brought into the fold. Denmark needs also a good Christian press that can meet and combat the teachings of the radical organs, and Copenhagen has but half the number of physicians and pastors *pro rata* that are found in the provinces.

A discussion concerning the relation of the Church to the school drew forth a unanimous protest against the so-called "unconfessional schools"—that is, those without any religious teaching. Finally the great struggle with the "Social Democracy" reached the platform, and was wisely treated by a professor of political economy. He warned the Christians of Denmark against setting up any special social political programme; he considered the Christian social party in Berlin as a significant warning in this matter. Quite a feeling was manifested in favor of popular schools of political economy for the working-men of the towns and the peasants of the rural regions. On the whole, this convention was a great success, and encouraged those present to work hand in hand, with the help of God, for the elevation of the masses by means of Christian effort.

THE GERMANS IN EAST AFRICA are making a serious study of the products of the land, and the probabilities of making their experiment in colonizing a success. They have left the flat lands of the coast, and gone into the interior, on the higher lands, where they find a fertile and beautiful terrace from 3,000 to 4,500 feet in elevation. Beyond this lies a barren steppe, which is followed by another very fertile plain that extends to the lakes of Central Africa. The entire territory is intersected by a well-formed and clearly defined river system.

Several of these rivers are navigable for a long distance, thus affording a prospect of a future water-way for commerce ; but their greatest promise is their possibility in the line of irrigation. In these regions there are all climates, from the tropical glow to the coolness of the higher Alpine lands. The animal world is rich and varied, while the soil is already covered with rice and tobacco in large quantities. In the cultivation of this the Negroes use a sort of lance-like pick with which the earth is very slightly turned, and this is all the cultivation that it ever gets.

The various gums are obtainable in large quantities, and successful experiments have been made with tropical vegetables, as well as with the coffee-berry and vanilla. The smaller coffee-trees find a valuable protection under the mighty bananas. The German agents and missionaries report that all they want is railroad transport to extract great wealth from the region; and it will again be remembered that this is in East Africa, which has hitherto been a doubtful territory, and one very little known in comparison to the western coast. This report accounts for the zeal lately developed there by the German nation in extending a protectorate over lands claimed by the Sultan of Zanzibar.

The agents report the population as divided into three groups, the bulk of which is composed of very peaceable Negroes, from whom no obstacle is feared in the development of the German colonies. They hate the Arabs, and make every possible concession to the whites with a view to obtain their protection. The Arabs form the second factors in this population; the third is composed of Hindus and a few English, and these are chiefly occupied as sheep-dealers.

THE SECTS in Bavaria seem of late to cause a good deal of uneasiness to the "Superior Consistory" of that country, which examined and reported on their *status* quite minutely at a recent convocation. Their growth is said to be largely owing to the crookedness of the late crazy king, who was quite inclined to give free play to all who would help him make headway against the tyranny of the Catholic powers which rule Bavaria with an iron sway. These sects are reported as belonging to ten different denominations, which are reduced to five principal and important ones, namely, the Baptists, including the Mennonites, the United Brethren, the Methodists, the Plymouth Brethren, and the Irvingites. The Mennonites, numbering about four hundred and fifty souls, are represented as a very quiet people; holding aloof from all propaganda, and growing only as their families increase. The Darbyites, or Plymouth Brethren, number but twenty-nine, and have but one small group and chapel in the town of Oeltingen. There is also a small body of Lutherans, in no connection with the German Lutheran Church. The Irvingites were introduced into Bavaria in 1862 by Professor Thiersch ; they number about 200, and have small meeting-houses in Nuremberg and Augsburg.

But the most aggressive, according to said report, "are the Methodists from America, who have a considerable money assistance from that country. They began their activity in 1876, and since that period they have

chosen the large cities, as Munich, Nuremberg, Fürth, as the centers of their agitation. From those points they spread, in 1877, to Augsburg and Hersbruck, and in 1879 to the village of Jochsberg. Since 1884 they have greatly increased their efforts, and have forced their way into all important points. Since 1885 they have penetrated other cities of Central Franconia, and also some villages; they have even drawn into their circle the University city of Erlangen.

"They sent a minister to Bayreuth, and soon gained a few followers there, and from that point they extended their operations to the following places in Upper Franconia: Pegnitz, Creussen, Kulmbach, Weissenstadt, Münchberg, Stammboch, Naila, and Wunsiedel; these places they have visited (using the same word that they do for the plague) with their religious *declamations* (*sic*) and divine worship. In Lower Franconia they have established posts in Kitzingen, Schweinfurt, Schwebheim, and Oberalterheim, near Würzburg; this latter town itself they have not reached. Hitherto they seem not to venture to visit Catholic points, but to prefer to gather their booty from their Protestant co-religionists, whom they seem to regard as semi-heathen." Now we warmly recommend this circumstantial report to our missionary authorities for adoption, with thanks to the Upper Consistory for the thorough work which they have made of it. But we must not fail to add, that it is closed with the hopeful promise that the police authorities are now threatening to put a stop to this invasion of a foreign sect, and prevent this unauthorized intrusion on the native evangelical organizations.

"CATHOLIC PIETY" is at present the subject of considerable discussion in theological circles, because of an effort now being made by the Jesuits to increase the number of objects of devotion on the calendar. There are doubtless a good many ingenious little accidents in the Catholic popular code that no one in particular is responsible for, such, for instance, as the pious fable that angels brought the holy house of Jesus from Nazareth to Loretto to form the basis of the most noted shrine in Italy, if not in the world, etc. But these and thousands of other like superstitions do not form an essential element of Catholic piety.

But when we see how, within the last two hundred years, the adoration of the "Heart of Jesus" has spread over the entire Catholic world, and this in spite of the opposition of churches and even of some of the popes, we are led to consider this a dogma of the creed for which the Church at large is responsible. If devotion is to be considered a test of practical piety, then this worship of the "Heart of Jesus," proceeding from the Jesuit camps, must be considered as the most essential element of Catholic Christendom. But even this seems not to be enough; there lately appeared before the Catholic world a new "devotion" on the programme; namely, the worship of the Eucharist. There recently gathered in Freiburg, in Switzerland, a considerable body of Catholic dignitaries, clergy, and laymen in the form of a "Eucharistic Congress." It seemed at first as if it would exert no influence, but it is now pressing itself on public

attention, and will probably soon occupy the foreground. Its religious object is to cultivate a special devotion for the Holy Sacrament, and it looks now as if the German Catholics will adopt the *cult*. Such devotions have their periods, and change according to the fashions. This new object of adoration will probably prove a rival to Mariolatry and the worship of the Heart of Jesus.

THE SCHOOLS OF ROME present a very interesting feature of activity just now in the Eternal City. Under the Papal rule they were beneath contempt; and at the entrance of Victor Emanuel into the capital it was virtually a city of *illiterates*. The first movement of the new city government was to establish a popular school system, in order to take elementary instruction, such as it was, out of the hands of the clerical element. In the year 1870 over twenty schools were opened, eight of them for girls, and the number of pupils rose to about 4,000. In addition to these, evening schools, as well as those on the Sabbath, were opened, largely for those whose occupation prevented them from attending during working hours. At the same time a free evening school was established for the working-man, and this soon became very popular.

The girls of Rome had been greatly neglected; few of them ever learned to read or write, and to these special attention was soon paid, which they responded to by flocking to these municipal schools. This work has been growing for the last fifteen years, and about 12,000 pupils have been thus educated. The elementary schools that are open only on Sundays or holidays or of evenings are among the most successful, showing an eagerness for instruction in those classes that had been most neglected. During the first five years instruction was entirely gratuitous, but many parents preferred to send their children to private schools, though poor, to the promiscuous commingling of their children with the very ignorant and depraved masses. To satisfy a demand, the government established graded schools with higher studies, the remuneration to be according to the grade. These schools are also quite successful.

The next move was to open a series of Kindergarten schools, mainly with a view to take care of the children of the working-women while they are at their daily toil; these supply a great want, and are assisted by private benevolence, especially those for the poorest classes. To aid in this work the Protestant missions of the various churches, especially the Waldenses, established popular schools. The Free Church also saw its duty and the opportunity to lay the best foundation for evangelical work in the establishment of elementary schools. And the denominations that could not open day-schools made up for this in founding Sunday-schools for Bible teaching.

But the ancient powers of Rome could not remain quiet in the midst of this to them dangerous activity. "The Society for Catholic Interests" founded new clerical private schools for girls. The teachers in these were of course the "Sisters" who had received the certificate of competency for the work. But this line of competition did not become very

decided until the advent of Leo XIII. He placed himself at the head of the opposing agitation, and devoted a portion of the Peter's-pence to that cause. A revival of the clerical schools all along the line was the result, but special effort was made to keep the girls in the schools of the Church. This competition has, of course, drawn many pupils from the other schools, though the "Free Church" continues its activity. But the total result is now a city well provided with schools of all grades, instead of the most illiterate city in Christendom, as it was under the Papal rule.

THE KULTURKAMPF in Prussia seems to have reached a fixed station, and it may now be profitable to study the status of the alone-saving Church in Italy, as a matter of comparison, where measures are also being instituted for a compromise with the State. The Holy See has the right of free correspondence with the episcopal powers of the Roman Catholic world without the least interference of the Italian government. The *Placet* and the *Exequatur* do not exist in the kingdom of Italy. No clerical official can be called to account for an ecclesiastical proceeding in the line of his office. Any stranger who visits Rome as a clerical ambassador enjoys all the personal guarantees granted to Italian citizens.

The exercise of ecclesiastical authority is entirely free from any State interference, and there is no obligation on the part of the State to help in the enforcement of the authority of the Church. In the city of Rome the seminaries, academies, colleges, and Catholic schools have their authority alone from the pope without any interference on the part of the civil government. The gathering of chapters, councils, and all other religious bodies depends in no wise on the permission of the government. The appointment to all ecclesiastical offices depends alone on the Church; but the appointees, in order to receive their salaries, must be Italians, and must inform the government of their appointments. In view of this autonomy of the Church, the misuse of ecclesiastical power toward the State is very severely punished.

All civil registration is left to municipal authorities. The individual is free in the matter of baptism of his children, in manner of marriage, and in the forms of burial. All religious fraternities are deprived of their corporate rights. Their property has been taken by the State and pensions have been awarded them instead, and they have no longer the right to teach. All the property of the Church has been seized by the State, and government securities are awarded instead. The government's financial guarantees to the Church are still in force, and it is said that the Vatican is now inclined to draw from the State the revenues that it has so long rejected.

THE BISHOPRIC IN JERUSALEM seems at last settled, according to the announcement of the Prussian journals. It has been an open question for the last five years whether England or Prussia should enjoy the privilege which had hitherto been divided between them. A division has been reached there since. The Prussian crown will maintain its own bishopric

in the capital of Palestine. This is in accord with the contract of Frederick William IV. with the Established Church of England, which has been in force now forty-five years, with an endowment of £15,000 sterling, and an annual interest of £600.

Since the establishment of the seat three bishops have occupied it, and all were consecrated by the Archbishop of Canterbury, whether called by the English or the Prussian side. The first bishop appointed by the English Church was Alexander, of King's College of London, by birth a Jew, of Posen. His successor was Gobat, of Switzerland, who entered the Holy City in 1846. In 1879 the Englishman Joseph Barclay was ordained Bishop of Palestine. He lived but a short time after his arrival in the city of Jerusalem.

Since that time the seat has remained vacant, because the Prussians were unwilling any longer to submit to an English veto on the Prussian appointments. The English would not yield, and thus a separation has followed, which is doubtless the best solution of the problem. It is said that the first occupant of the "German Protestant" bishopric of Jerusalem will be the German missionary, Hefter, who has labored in Palestine already, and is quite familiar with matters there.

IN HUNGARY there seems to be quite an ardent desire for a revival of Protestant effort. The Theological Academy in Presburg has given a sign of life in publishing its first annual, containing information that it is very desirable to spread abroad in order to raise the *morale* of the institution. There are ten teachers in the faculty, some of whom have recently appeared before the public with their pens, thus showing the spirit which animates them. The Protestant Church of Hungary has been in the dark as to the color of its academic teachers and their veritable creed. This academy is the servant of the Lutheran Church, but does not seem to have been at all decided or zealous in its labors. Its tendency has been toward a positivism that has not been acceptable to the body that mainly sustains it. Instead of training up a class of decided theologians, it has sent forth a race of negative Protestants.

According to this annual there were last year fifty-five students in attendance. In the summer *semester* there were thirty obligatory studies, but several of them were of a philosophical rather than a theological character. There is a Unitarian congregation in Buda-Pesth that seems to be quite attractive to the loose school of Protestants, and it recruits its numbers in a peculiar manner. It possesses full liberty of action, and a sort of independent jurisdiction. Divorce cases are treated by it so liberally that those that have been for years in court are settled by it in a few weeks. This facility draws a membership.

BAVARIA, under its Prince Regent, is trying to improve its relation to the Vatican. The pope found it quite a difficult matter to get along with the mad king at the head of the government, and Dr. Döllinger so influential in the Church. It was, of course, necessary for his holiness to sym-

pathize with the country in its bereavement, but he at the same time gave it to be understood that he could not indorse a great deal that had been done in the spirit of the modern State. The Prince Regent took to the advances of the pontiff a little too readily in promising that he would have a new understanding with the Vatican that would be more acceptable to it. The question immediately arose whether there are not some other parties to such an agreement besides the prince, and who in the nature of the case would have much to say regarding it. The pope, it seems, is better pleased with the actual condition of things now than with the general theory of the relation of the State to the Church. It is quite singular that a State so thoroughly and blindly Catholic should give the pontiff so much anxiety.

DRESDEN is to have a new enterprise among the home mission workers; it is nothing less than a practical school for training in the work for all who are inclined to devote themselves to the cause of benevolence in its various phases, where they may obtain a thorough insight of the most effective ways and means. In the morning there will be regular lectures by men of age and experience, and in the afternoon the pupils will go forth on their respective errands of Christian activity. It is interesting to note the curriculum of studies: 1. History and Theory of the Home Mission, by Pastor Lehmann; 2. The Organization of the Home Mission in Germany, by Pastor Hühne; 3. Fraternities and Asylums; 4. The Institution of Deaconesses, by the rector himself; 5. Bible Societies and Christian Literature; 6. The Home Mission in War—that is, “Campaign Deaconry;” 7. The Home Mission in its Relation to Children and Young Girls; 8. Young Men and the Homeless and Unemployed. And then we find The Needs of the Great Industries, the War against Drunkenness and Prostitution, Aid and Comfort to Discharged Criminals, etc., etc.

HOMILETICAL LITERATURE for the masses seems to be greatly on the increase in the Fatherland. Among recent publications we notice one entitled “Sabbath Rest,” a devotional book for all the year. The court-preacher of Dresden is a fiery and magnetic preacher, and has just published ten of his sermons bearing the name of “The Earthly and the Heavenly Zion.” Pastor Pahneke, of Darmstadt, seems to be a very practical theologian, to judge from his Christmas greetings, entitled “He is Called the Prince of Peace.” A pastor in Suabia treats of the parable of the Prodigal Son in twelve sermons that are well worthy of so prolific a subject. Pastor Jordan gives to the mourners a series of sermons, entitled “Why Weepst Thou?” in which he beautifully teaches how to find comfort even in sorrow. Pastor Huhn’s sermons on the Passion of our Saviour has already reached a third edition, a very rare occurrence in Germany. They owe their popularity to a warm and enthusiastic testimony to the “excellence of the death of Jesus.” This is a new and very desirable phase of pastoral work in Germany that is much needed.

MISSIONARY INTELLIGENCE.

THE DISASTER TO OUR WEST CHINA MISSION.—The Church has already been made acquainted with all the immediate facts concerning the disaster which has suddenly overtaken our mission in West China. The letters of the missionaries in Chung-king, as printed by our Church press, show that the rising against the "foreigners" was premeditated, a circular posted June 28 in public places in the city announcing an attack for July 2. The mobs which forced their way into the mission buildings on that day seemed to be concerned only with looting and the destruction of the property. No attempt to take life was made, and no serious personal injuries were inflicted upon those who endeavored, as did Mrs. Gamewell, to defend their property. The American and English buildings were soon robbed and demolished, and the Catholic buildings, including the cathedral, reduced to ashes. The missionaries found shelter in the office of the district magistrate, and thence escaped down the river. On the third of July wealthy native Catholics were sought out by the mob, the desire being, of course, to obtain a large booty. City troops were used in one case to protect a wealthy native Catholic, who defended his property so energetically that no fewer than twenty of the mob were killed. From Chung-king the rising spread to the capital, Cheng-tu, and throughout the province, and the Catholics, who, as will be seen on another page of this department, are very strong in Sechuen, have suffered severely.

Outside of Chung-king, on the Yang-tse-kiang, and Cheng-tu, the capital, there are no Protestant missions in the province of Sechuen, which is the largest of the eighteen provinces of China in area, embracing 166,800 square miles (equal to New England, New York, New Jersey, and Pennsylvania combined), and one of the largest in population. The China Inland Mission entered Chung-king in 1877, and Cheng-tu in 1881. The August number of the organ of the society, "China's Millions," states that there was a staff of six missionaries, including two ladies, at Chung-king, with three more at Cheng-tu, two of whom were ladies. Our West China Mission was begun in 1881, and had, at the time of the outbreak, eight missionaries—Messrs. Gamewell, Lewis, and Crews, with their wives, and two representatives of the Woman's Foreign Missionary Society. The yearly reports show that the mission was fairly prosperous, ten converts being part of the results of last year. The average attendance on Sunday services was one hundred and thirty, and there was a Christian community of about seventy-five, including six members and sixteen probationers. How soon the missionaries will be able to return and resume their work it is not possible to indicate. Probably the excitement in the province will soon subside, and a way will be opened to the re-establishment of the interrupted missions. No thought will be entertained of abandoning the field.

We add a paragraph from one of Superintendent Gamewell's letters concerning the cause of the riots:

In a recent letter I mentioned an attack by a mob on our premises in the suburbs on June 6. This matter was promptly reported to the local magistrate and to the American Legation at Peking. I was apprehensive of more serious trouble, as the official treated the affair lightly. A few days later the magistrate called on me and requested that we cease work on our building for awhile, stating as a reason that the military examinations were about to occur. I told him that the houses were within a foot or two of the eaves, and I would like to finish them to that point if possible. He insisted that we must not build at present, and work was stopped on June 20. He had a good deal to say about there being dissatisfaction about our building, which was disturbing a dragon which resided on the hill and which controlled the fortunes of Chung-king. I replied that we were negotiating for land for a year, and that our object in purchasing property was generally known; that no one had any objections to make while negotiations were under way; that the property was not purchased altogether, but first a part, and then after an interval of a month or more the remainder was secured; that he himself had stamped our deeds and had issued proclamations stating that we were going to build a hospital and girls' school, and were not to be molested. He said he knew all this, and that the talk about the place was only "hsien huas"—malicious talk. We ceased building, and moved into the city on June 20.

ROMAN CATHOLIC MISSIONS IN CHINA.—Catholic missions in China have suffered much from violent persecution since they were established in the sixteenth century. They appeared to have gained a strong foothold in the first hundred years, and were even regarded with favor by the emperor; but a collision with European powers stirred the natural dislike of the Chinese people toward foreigners till it became active hatred, and Catholic Christianity was all but extinguished in the outbreaks which followed. It is only within the last half-century that the ground alleged to have been lost in the general revolt against the missions has been regained. So far as Catholic organization is concerned it covers the whole of the empire, there being one or more vicariates apostolic in every one of the eighteen provinces, making a total, according to the latest reports from the Propaganda Press in Rome, of 29 vicariates apostolic, 28 bishops, 485,403 Catholics, 2,460 churches and chapels, 440 European missionaries, 308 native priests, 1,804 schools with 25,219 pupils, and 34 seminaries with 666 seminarians, besides colleges, asylums, hospitals, and the like. In the province of Szechuen, where our own West China Mission was established, the Catholics have three vicariates apostolic, with 120 churches and chapels, 82,879 converts, 81 European missionaries, and upward of 4,400 pupils in 400 schools. The figures are large, embracing about a sixth of the Catholics, missionaries and pupils, in the empire; but the province is a very populous one, being credited by Catholics with 30,000,000, which is 10,000,000 larger than other authorities allow. The rising at Chung-king, which compelled our missionaries and those of the China Inland Society to leave their property and flee for their lives, appears to have extended throughout the province, and to have resulted not only in great loss of property to the Catholics, but of life also. According to the indefinite dispatches to the Associated Press, a number of native

Christians have been killed, and churches and chapels have been burned or demolished.

It is a matter of general observation and comment that the Catholics are liked far less by the Chinese than are the Protestants. While in the demonstration at Chung-king Protestants as well as Catholics were mobbed, our missionaries tell us that the popular hatred of the Catholics was one of the chief causes of the outbreak, with all its disastrous consequences. They know Catholicism only as a French religion, Catholic missions in China having long been under the diplomatic care of the French government. Consequently Catholics were identified in the native mind with the course of France. What reason the Chinese have for looking with doubt and distrust and hatred on every thing French is well known; but how thoroughly the sympathy of the Christian world, outside of France, was given to China in the late wanton attack of the French forces on the empire, the masses of the Chinese have no means of knowing. They only know that the Catholics are Christians, and that Protestants are also Christians. They have not learned to make proper discrimination between Christians and Christians. The inconvenience of the French protectorate has been so long and so strongly felt by the Catholic missions that the pope has been endeavoring to get rid of it, and negotiations have been in progress for the establishment of a nunciature at the court of Peking. The Chinese government has helped this project along, and but for the strenuous opposition of the French government the papal plan would have been speedily carried out. France has done her utmost to avert the blow at her influence in China, and has been so far successful that the pope has consented to send Mgr. Agliardi, not as a papal nuncio to Peking, but as a prelate charged with a temporary mission. He is to make inquiry as to whether it is desirable that direct diplomatic relations be established between the Vatican and the emperor. France has, of course, means to influence the pope in this matter. She could have proceeded to the abolition of the Concordat, and could have harassed the Church in many ways if the pope had refused all concessions. There is little reason to doubt, however, that the Catholic missions would suffer less under Vatican than under French protection.

THE MASSACRES OF CATHOLICS IN THE CHINESE PENINSULA.—The long strip of territory extending from the tropic of Cancer to the southernmost part of Cambodia, with the Pacific Ocean and the Gulf of Tong-king as its eastern boundary, and Siam and Burmah as its western, was known until a quarter of a century ago as Annam. The province to which this name is now restricted is the central part of this narrow strip. The lower province, Cambodia, was seized by France in 1862, the middle province, or Annam, in 1874, and the northern province, or Tong-king, a year or two ago. Three centuries ago all this country, together with Burmah and Siam, was a part of the Chinese Empire, and China claimed suzerainty over the Annamese districts till France set up her protectorates. Catholic missions have existed in this territory more than two

hundred and fifty years, and if the reports which we find in Catholic authorities are to be relied on, these missions have been a complete success from the beginning. In less than three years 6,000 pagans were baptized, and in fifty years over 200,000 converts had been won. Persecutions subsequently arose, and many converts and priests were put to death; but at the close of the second century, in 1857, there were, according to the vicar apostolic of Western Tong-king, no fewer than 530,000 Christians in the Peninsula.

At present there are seven vicariates apostolic, four of which are in Tong-king and three in Cochin China, or the provinces of Annam and Cambodia. The missions are sustained by the Paris Society of Foreign Missions, whose representatives have been laboring in that territory for two hundred and twenty-five years. How many priests and churches and communicants were in the Peninsula at the outbreak of the recent French war we have no means of learning. In what is known as Indo-China, which includes Burmah, Siam, and the Malay Peninsula, as well as Tong-king, Annam, and Cambodia, there were, it seems, in 1882, 110 missionaries, 143 native priests, 485 catechists, 934 churches, 8 seminaries, 605 schools with 8,906 pupils, and 240,707 Christians. This is a smaller number of Christians than were reported in Tong-king alone more than a hundred years ago. How the discrepancies are to be explained we do not now undertake to inquire. It would be a matter of no little difficulty, especially when the further fact is mentioned that a high rate of increase is claimed in recent years, 35,415 adults and 382,379 children having, it is said, been baptized between the years 1880 and 1883. Whatever may have been the degree of prosperity enjoyed by the missions the recent persecutions have arrested it and turned the tide the other way.

The massacres, which up to the middle of the present year had quenched the light of 17 missionaries, 15 native priests, 200 catechists, and over 40,000 converts, began in the province of Yunnan, in south-west China, in 1882. That province was then in the hands of a governor noted for his hatred of foreigners. Being requested by the viceroy, Li Hung Chang, to visit the English consul, the governor gave this characteristic reply: "Excellency, if you want my head, take it; but visit a European, never!" Under a governor of this spirit the populace would need little urging to rise against the priests, particularly as the priests came of a nation then seeking to wrest the suzerainty of Tong-king from the empire, and preached a doctrine at variance with the religion of the government.

Father Terrasse was the first to suffer. His house was attacked by a mob at night. Finding defense useless, he withdrew to the chapel with his followers, and after giving the last absolution opened the door to the furious populace, and said: "Here am I to answer for all." He was soon cut to pieces. His converts were sought out and killed, their property was devastated, and the fury against Christians spread to other parishes, and in village after village men, women, and children were remorseless;

butchered. The first serious French reverse in Tong-king, when Rivière was killed, roused the people of that province against the priests, and the work of extermination began, under the semblance of legal procedure. Father Béchet was arrested and taken before a mandarin. In less than an hour he and five of his followers had been tried and executed.

After a short respite persecution broke out again near Hué, and more summary proceedings were taken. Four parishes were destroyed in one day and fifty converts decapitated. Some purchased life by renunciation of the faith, but the great majority met death without flinching. A native priest was warned to save himself by flight. "Those who wish to go," he said, "may do so; but as for me, I will remain with those who will not abandon their homes." He and part of his flock were massacred. Terrible scenes were enacted from Tong-king south to Cambodia. Fire and sword laid waste on every hand, and the most fiendish cruelty was displayed. Surrounding a house, the rabble would fire it, and if the inmates attempted escape from the flames they were pierced with lances. Their screams of agony were answered by savage shouts of exultation, and scarcely a village escaped the popular fury. It was not always that speedy death came to the poor victims. The most horrible tortures were employed: the cangue, a sort of cage, which does not allow its prisoner to escape, to sit, to lie, or to rest; slow strangulation; impalement on iron hooks; hanging by the thumbs; kneeling on spiked chains; dislocation; mutilation; tearing of the flesh by hot pinchers; the stake; and many other methods, of barbaric cruelty.

Father Châtelet was among the brave men who met death with calm resignation. He awaited his executioners at the open door. When they told him to descend to the place of decapitation, he replied: "I shall not go so far; if you want my head, come and take it here." Thereupon the mob fell upon him, and with lance and saber and bludgeon made an end of him. In some cases bodies of native Christians under the leadership of the missionaries attempted, behind rudely constructed forts or intrenchments, to defend themselves. Fathers Dangelzer, Girard, and Closset, with 4,000 Christians, withstood a siege of two months, and were finally rescued by French troops. In these persecutions, which have, it appears by recent dispatches, been renewed, 500 churches were destroyed or pillaged. The work of reorganization, when the country becomes sufficiently settled to permit of reorganization, will be a slow and difficult one; but Catholic zeal will, no doubt, be equal to it. Would that the Christianity they establish were as pure as their zeal is fervent and their conduct heroic!

A dispatch from Tong-king, dated September 10, states that 700 Christians have been massacred and 40 villages burned in the province of Manhoa, and that 9,000 Christians are perishing of hunger.

THE MAGAZINES AND REVIEWS.

CONSIDERING the amount of attention now given in English periodicals to the question of disestablishment, it is evident that great change in the status of the Anglican Church is relatively near at hand. This is the logical outcome of the extension of the suffrage and of the perception by all but bigots that the Church of England is no longer the Church of the people of England, for a majority of them dissent from the State Church. In the July number of the "*Westminster Review*" the leading place is given to a discussion of "*The Endowments of the Church of England.*" In reviewing an article by E. A. Freeman, Professor of Modern History in the University of Oxford, on disestablishment and endowment, and another by the Dean of Wells with the same title, the anonymous writer excepts to Mr. Freeman's statement, that the endowments of the Church of England are national property. The writer holds that if the ancient endowments are to be kept for the uses which the pious founders contemplated they should be handed over to the Church of Rome, with which the Church in England was originally incorporated; but he maintains further that the intentions of the founders, pious or not, have little or nothing to do with the matter. The State has the moral right, and not merely the power, to disregard the dictations of the dead when it is expedient to do so. It is on this condition that the State allows the gift to be made. The ecclesiastical endowments are, in the view of the writer, national property of the nature of public trusts, whereof the beneficiaries are, in the aggregate, the people of England and Wales. The question of the expediency of disestablishing the Church is a separate one, in his judgment, from the question of the right of disendowment. There is here also a very useful article on "*What and How to Read,*" in discussion of the recent volumes by Frederick Harrison, the Earl of Iddesleigh, and others. There is a very important paper in this number worthy the study of all political students, on "*The Basis of Individualism,*" which has nothing to do with the individualism against which the ecclesiastics inveigh, but the basis of individual rights. We do not remember to have seen for years an abler paper. The number closes with a very full and accurate account of the socialist movement, by Annie Besant. This is a very specious paper, putting socialism at its best, and showing that the English phase of it is really the outcome of more or less exact social philosophy.

In the "*Quarterly Review*" (English) our readers will find a study of "*Ancient and Modern Bribery,*" with special relation to the corruption by which the union of Ireland with England was secured—a dreadful story, for the facts in which England is paying, in political unrest and in the decay of the value of land, a terrible price. The most noticeable paper in the volume, however, is a paper on "*Modern Christian Missions,*" which are being very widely discussed in English periodicals. This article is strongly in favor of Christian missions, while one in the "*British and For-*

eign Evangelical Review" is strongly critical of them. The particular point made is, that the experience of Christian missions shows that Christianity is not ethnic, but human, and capable of lifting up the most debased tribes to participate in the fellowship of regenerated humanity. Concerning India, which in the thought of some is the least fruitful of mission fields, though the noblest of all in some respects, the writer gathers the testimony of distinguished observers that Christian missions have produced a great moral and intellectual revolution, Lord Lawrence testifying that the missionaries had done more to benefit India than all other agencies combined; that they were the instigators of all the philanthropic reforms; that to them is due the extension of primary education, the introduction of a continually growing school of the language and literature of England, the freer communication by railways, the drawing closer of the political and social relations with the seat of empire, so that there are now nearly two millions of natives professing Christianity. The work seems to be more successful with the Hindu population, carrying living Hindu thought out of the old benumbing pantheism toward belief in a personal God. Caste is being undermined and relaxed, the education of Hindu women being the death of caste. With the Mohammedan population things are different. Possessing a purer faith, having no idols to get rid of, no philosophical bondage to escape, no horrible customs to throw aside, the Indian believer in the Koran has generally more solidity of character and more steadfastness of habit, and hence is more difficult to convert. The work in China and Japan, beginning later, has not yet reached the Indian proportions, but the success has been proportionately great. Missionary labor remains the most characteristic feature of the Christianity of the present century. We live in the era of advance and of conquest, and this movement has come providentially to answer the unbeliever's taunt, that the religion of Christ is effete. The Christian faith within a century has doubled the Church in England, and sent out its missionaries into all lands. Nothing more alive can the world show.

In the "British and Foreign Evangelical Review" for July will be found a strong criticism of Professor Huxley's recent articles on Cosmogony. The paper on the "New Testament Deacon" shows that in the Roman, the Anglican, the Greek, the Protestant Episcopal Churches—and he might have added our own—the New Testament office of deacon does not exist, being absorbed as an order in the ministry. As an analysis of the true work of the diaconate the paper is valuable. Those who would study ritualism at its foundation head will be much interested in the discussion of John Henry Newman and the tractarian movement. The paper on "A Century of Protestant Missions," to which we have already alluded, is a remarkable one in respect of both its aggregation of statistics and the bold statements which are made. The results of modern missions, the writer holds, are numerically probably as great as those from the preaching of the apostles from the day of Pentecost to the close of the first century; yet he endeavors to prove by statistics that the number of

heathen and Mohammedans now in the world is vastly greater than when Protestant missions began a hundred years ago; that these systems are not merely increasing the number of their adherents by the ordinary birth rate, but are annually making more converts than the Christian missions. He italicizes the statement that no religion which has been formulated into a system, or is possessed of sacred books, has been even arrested in its progress by our modern missions—Hinduism, Islamism, and Buddhism, standing their ground and making proselytes by tens of thousands. But these facts only lead the writer up to the statement that the Christian Church is able in Christ's name to conquer all systems of error and to make disciples among all nations. A very striking exhibition of the need of greater liberality on the part of the Christian Church is shown in the statements, confined to Great Britain, that the total income of all classes in England is \$5,000,000,000; of the government, \$450,000,000. Expenditure—for the cost of collection, \$50,000,000; for education, \$25,000,000; for the army and navy, \$150,000,000, the cost of the recent Egyptian expedition of England being almost \$50,000,000. Looking at the matter from another point of view, the writer shows that the English people spend annually on beer, spirits, and wine more than \$600,000,000; on tobacco in various forms, \$65,000,000; on amusements, \$62,000,000; on missions, \$6,250,000. The writer makes a strong plea for unity in mission work, and emphasizes what all observers of missions know, that there has been a great waste in the rivalry of the Churches in the same field. The trouble does not seem to lie with the agents abroad, who usually get on very well together, but with the societies at home.

The article of greatest interest to our readers in the "Edinburgh Review" for July is that on Bishop Lightfoot's "Apostolic Fathers." The writings of the Fathers are now being examined afresh, and new editions of their works, with notes and comments, appear both in England and in America. It is in the writings of the Fathers that we see how in the second century elements were introduced of a very different character from those which appeared in the first, while in the third and fourth centuries we see the development of a situation which on one side is regarded as the necessary outgrowth of the earliest Christian teaching, while in another it is looked upon as an evidence of its distortion and corruption. The great fallacy of Roman theologians, and of all prelatical theologians in fact, lies in the assertion that it is impossible to conceive that the mediæval ecclesiastical system could have been developed out of a state of things quite dissimilar. We have had in our own time the extravagancies of Irving developed out of the bald Presbyterianism of the Scottish Church. The task of Bishop Lightfoot, in his comment on the epistles of Ignatius, was not merely to show that the narrative of the martyrdom of Ignatius was neither impossible nor unlikely, nor is it confined to the mere separation of genuine from spurious or forged matter. Dr. Lightfoot makes the important point clear, that the Christians between Trajan and Pliny betrayed no sign that any new policy on the part of the Roman

Empire towards the Christians was at that time adopted. A very important fact in ecclesiastical history is, that the long form of the Ignatian epistles was dominant during the Middle Ages, and yet is now universally admitted by all scholars to be spurious. Some passages in this long form were held to favor the Roman supremacy, while others were supposed to maintain the divine authority of the episcopal order. The long form was, therefore, passionately adhered to by the ecclesiastics of the time. It is also important as embracing a forgery, undoubtedly of the eleventh or twelfth century, which has been the basis in the Roman Church for the development of Mariolatry. The importance of a critical estimate of the letters ascribed to Ignatius is seen in the fact that Hall, Bishop of Exeter, in his work on "Episcopacy by Divine Right Asserted" he quotes from those passages which the sagacity of Vedelius had cast aside as interpolations. It is very creditable to the candor of Bishop Lightfoot that, notwithstanding the influence of authority, he holds himself reverently before the truth.

The conclusion reached by Bishop Lightfoot and confirmed by the writer is, that in the epistles known as the Middle or Vossian form, we have substantially the genuine work of Ignatius. This admitted, there comes the question whether the language of Ignatius really lends itself to the high sacerdotal and sacramentarian theories which it has been supposed to favor. Of the strength of Ignatius's language on this point there can be no question, but concerning the aim of Ignatius there is a great uncertainty. Dean Milman long ago found that the purpose of Ignatius was not to raise the sacerdotal power but to enforce Christian unity, and Bishop Lightfoot has proved decisively that no other conclusion is admissible. Submission to the bishop is indeed required, but equally so to the presbyters and deacons. The conception of the episcopal office is wholly different from the ideas which prevailed in the latter years of the second century, and throughout these letters there is not the slightest tinge of sacerdotal language in reference to the Christian ministry. The alternative against which Ignatius fights is isolation and self-will. The letters throw a strong light on the unequal development of the episcopate in different parts of Christendom; and when we come to the eucharistic phraseology of Ignatius, the key to his expression is found in his own definition, that the blood of Christ is declared to be his love and his flesh is represented by faith. The letters, therefore, plainly represent a time of transition between the spiritual faith of the apostolic age and the comparatively rigid dogmatic system which had established itself in the days of Irenæus. So it is made evident that the word Catholic in the Ignatian letters has no reference to orthodoxy as opposed to heresy; it means simply that which is general or uniform. The whole work has immense value as showing how the earliest faith in a divine kingdom of truth and righteousness, sympathy and love, working against and fighting with the kingdom of evil, was brought into contact with influences which tended to weaken, destroy, and corrupt it, and how still later there came changes which overlaid the pure Gospel of Christ with a net-work of iron formulas, put forth as living principles.

The "Contemporary Review" for August gives large space to the recent electoral contests in Great Britain, followed by a very valuable paper by Sir John Lubbock on the "Study of Science." The author writes strongly concerning the purifying and ennobling influences of science upon religion, and how, whatever their motives have been, men of science have contributed to the spirit of real Christianity. He claims that scientific study does more than benefit a nation in a material point of view; it strengthens and raises the individual character. To theological readers, however, the paper on the "Present State of Research in Early Church History" will be of the greatest interest. The paper has value as showing where the much-famed Tübingen school failed in its attempt to show that Judaism had few differences of shade; in its identification of the stand-point of the original apostles with that of the rigidly legal and exclusive Jewish Christians; in its identification of the Pauline teaching; in its resolving of all antagonisms in the Church of the second century into the antithesis, Jewish and Gentile Christianity; and in several other important particulars. With regard to the field of early Church history it is asserted that in the case of several very important works we have obtained new and better manuscripts; original works which had been lost have been recovered from the books in which they have been elaborated; valuable discoveries have been made by means of the inscriptions found in the catacombs at Rome, and new—hitherto unknown—Christian primitive writings have been discovered, as, for instance, "The Teaching of the Apostles." With regard to the gospels, the discovery of the "Diatessaron" of Tatian has furnished new materials. With regard to "The Teaching of the Apostles," which, on account of its omitting so much which has been dear to bigot has been the subject of intense controversy, the writer holds it as secure that the booklet which was known in the Church of Alexandria as "The Teaching of the Apostles" is the one which has been discovered by Bryennios. How important this discovery is, may be seen from the fact that in this document dogma has no development specifically its own, but belief and life appear in closest and most perfect union. The candidate for baptism is instructed in the moral law, in the Christian system of ethics, and when he comes to the ordinances and rites of the Church he gives the baptismal formula in the words of Matthew; advises that we baptize in running water, but expressly adds that if such water be not at hand, sprinkling in the name of the Father, Son, and Holy Ghost is sufficient. The vast importance of this with regard to the exclusive views of our Baptist brethren is seen from the fact that scruples about the mode of baptism were of very late origin in the Church. The Doxology, which concludes the Lord's Prayer, concludes the Teachings, and the Teachings are the *earliest* authority for the Doxology that we possess. It also appears that the Lord's Supper was an actual meal from the expression, "After ye have taken your fill, then give thanks." The document is fatal to prelacy, showing, as it does, that the apostles did not ordain a bishop for every church as their successors. There is no wiser teaching anywhere with regard to

the labor question than that contained in this document. How full of wisdom are the words which follow: "If he that cometh be a wanderer, ye shall help him to the best of your power, but he shall not abide with you longer than two or three days, and that only if it be needful; but if he be willing to remain among you, inasmuch as he is a handicraftsman, then he shall labor and eat; but if he understandeth no handicraft, take ye care, according to your discernment, that no Christian live among you as an idler. But if he love not so to order his life, then he is one who speculates with Christ for gain. Keep yourself far from such."

In the August number of the "Nineteenth Century" there is a great variety of matter, but nothing of marked importance except the paper on the question "Are Animals Happy?" The writer, while declaring that the general review of mankind and of high scientific authority is that animals are not happy, being engaged in a constant struggle for existence, yet argues that there is much reason to believe that they possess a happiness of their own very closely comparable with that of man except on the side of high intellectual development. The points made are, that animals do not commit suicide, which fact creates a presumption that there is no misery sufficiently unbearable and hopeless to cause self-destruction. Secondly, the perpetuation of a particular species would indicate that the life of that species has, on the whole, been a happy and prosperous one. In the very acute investigation of human pleasures it is said, that taking the double pleasures of man's life, local or ganglionic pleasures largely predominate both in volume and intensity over the central or brain satisfactions. He concludes that in all animals the primary instinctive acts were originally highly pleasurable, and that in all flourishing order of animals sufficient pleasure still attaches to them to insure their continuance. Against this solid substratum of pleasure which accompanies the activities preservative of individual life and of the species, four things are to be set off, famine, exposure to weather, bodily injury, and violent death. In respect to death, much is made of the great skill that the carnivora have in effecting the death of their prey, but the writer certainly does not make sufficient account of the fiendish delight which the cat tribe, whether large or small, take in playing with their victims before killing them, or of the agony of those victims in expecting death. Yet it is a fact that the victims of wild beasts perish speedily under circumstances either of struggle or flight which probably minimizes the suffering, and when it is considered that the nervous organization of a wild animal, and of our domestic animals also, is much coarser grained than that of civilized man, it is probably true that the amount of pain which the lower animals suffer from a particular wound is vastly less than that which a man suffers. A wolf will give no cry of pain if its leg is cut off, while a dog will howl if you tread on its toe. Similar differences have been observed between Europeans and the American Indians. We have personally seen a noble horse which, stepping into the burrow of a prairie dog, had broken his leg

so that it hung helplessly; yet the horse went about on three legs grazing as he did before. The general conclusion of the writer is, that so far as bodily pains and pleasures are concerned, if in humanity there be a surplus of pleasure over pain, there is in brutes a still greater surplus; that, if in humanity there be any thing like an equality between pleasure and pain, there is in brutes a large preponderance of pleasure; and that if in humanity pain predominate, then in brutes the proportion should be reversed.

Mr. Gladstone, as an appendix to the articles, prints an assurance from Professor Dana of Yale College (whose work Professor Dana declared that Mr. Gladstone neglected), that he is in complete accord on all essential points with Mr. Gladstone in the belief that the first chapters of Genesis and science are harmonious.

The August "*Bibliotheca Sacra*" opens with a paper on "Pastors and Acting Pastors in the Congregational Churches." While the article is of special interest to the Congregational body it is also of interest to us as showing how happily, in our organization, we have escaped from the mistake of definitely attaching the ministerial character to an actual pastorate. This is followed by a discussion of the conditions and limitations of probation by President Fairchild, of Oberlin, in which he maintains that the unfavorable conditions in which some are born do not imply an unfair probation in the case of any mortal. They imply an inequality, but not injustice. He holds that a second probation is essentially a contradiction. There is also a very beautiful paper on "The Family and the Church," by the Rev. Edward Trumbull Hooker, of California. "The Revised Version of the Old Testament" is discussed by the Rev. Dr. S. I. Curtiss, of the Chicago Theological Seminary, in which the author concludes that the changes have not been made in the interest of any school of critics, and that the Bible is not a dead level from Genesis to Revelation, but an ascent from Paradise to the New Jerusalem, and that it is not a legitimate use of the Old Testament to seek in it proof texts for all the doctrines that are found in the New. The writer is strongly in favor of the adoption of the Revised Version of the Old Testament by all English-speaking Christendom, and he believes that it will be finally adopted by all the Churches. While admitting that the English company represented superior scholarship, he also feels that it would have been well if they had paid more heed to the clear discernment and common sense of the American reviewers.

The "Confessions of an Episcopalian," in a late number of the "Forum," are very interesting, and will call forth caustic criticism as well as praise. Theoretically the doctrinal position of the Protestant Episcopal Church is singularly free; practically, the writer admits that it has its full share of intolerance. He also declares that there are many factors working together to depress the intellectual life of the clergy. He says, what other denominations have noticed, that "the exaltation

of the service has become practically a depreciation of the sermon." Few sharper things have been said than the following: "Men are often attracted to our ministry because of the comparative ease with which success may be won, if so desired, upon a minimum of brain waste." He also pointedly declares that the episcopate has for many years been degraded by the strength of party feeling in the Church, and by the obtrusion of the money qualification. "Better far now than stores of grace, for an ambitious presbyter, is a rich wife." At a recent convention a witty parson suggested that the form of consecrating a bishop should be amended by the introduction of an additional question: "*The Presiding Bishop:* Have you satisfied yourself that you are financially qualified for the office and work of a bishop? *Answer:* I think so, my father-in-law being my helper." Indeed, if any one outside the Protestant Episcopal communion had written this paper he would surely have been denounced as a slanderer of the brethren; but we find scattered along through this article statements like these: "It is within the legal power of a bishop to keep a man out of the ministry because of his own intellectual incapacity to understand that man's thought. . . . The episcopate has always been the great barrier to intellectual progress."

The July number of the "Andover" has a symposium for two on the question, "Is Christian Union to be Organized?" by Dr. C. A. L. Richards, an Episcopalian, and Samuel L. Caldwell, D.D., a Baptist. Of course the Episcopalian sees possible union and absorption in that Church. Dr. Caldwell, while admitting the evils of the divisive tendency, has a clear eye for the advantages which have accrued to Christianity because of the independence and individualism which have been fostered by the Protestant spirit. His position is, that "not unity, homogeneous, heavy, inviolable, but unity in diversity; free, various, interactive, is the ideal state." Rev. Edward A. Lawrence finds confusion of thought in "Drummond's Natural Law in the Spiritual World," but yet recognizes that he is aiming at an important truth, that a thrill runs through the whole length of the cable that unites us to God, the secret of the world lying in the divine thought and purpose which quicken all nature, and that there is unity and continuity of law in all worlds; something distinct from law, and yet using law to form a universe." Under the caption, "A Political Positivist," Noble C. Butler unfolds the political philosophy of Machiavelli, and shows the importance of its method in modern thought. There is a *résumé*, by Rev. Mr. Dike, of the conditions of religion in a portion of Vermont in "Sociological Notes."

The August "New Englander" has only two papers of value to theological readers, one by Philo R. Hurd, on the "Scriptural Grounds of Divorce," and another by L. W. Bacon, on the "New Method of Church Discipline," from which he appears to have suffered. The paper on divorce is strongly in favor of a strict interpretation of the Christian teaching. He urges the ground which our own Church steadfastly

affirms, and asks the pregnant question: "Were the Church with united voice to fix its ban of condemnation upon every deviation from the letter of the Master's law in this respect, who can doubt that the evils of an easy divorce would speedily begin to disappear?"

That Horace Bushnell is still a great force in the religious thought of America, and a great force abroad, appears in the August number of the "Andover Review," in a paper by Dr. S. H. Chesebrough, on the Theological Opinions of Horace Bushnell as related to his character and Christian experience. The paper is a very sympathetic and instructive one. With reference to the increase or decrease of the American Indians, Dr. William Barrows concludes that they are wasting, and writes the following vigorous sentence: "The civilization which cannot make citizens out of Indians, or the religion which cannot make Christians out of aborigines, must become modest in its pretensions." The paper on the "Ethics of Tips, Fees, and Gratuities," by H. C. Bierworth, is interesting, and really touches a great matter in respect of its influence upon the large number of students that yearly wait at our great hotels.

The September "Unitarian Review" has an opening paper by Rev. Dr. C. A. Bartol, in his terse and epigrammatic style, on "The Unitarian Idea and Situation," in which the central idea is that we ought to cease from attempts at defining or making any final statements whatever about the infinite, above, within, or beyond, and yet he declares that a sect without ideas of its own to urge has no title to be free or to exist. "If Unitarianism is to continue, it will be by reason of the special convictions it is charged with." Can any living man tell us what Unitarianism is to-day?

J. W. Chadwick in an exceedingly well-written article on the "Basis of Religion" does not find it in science, but in the race-experience of the unspeakable wonder and compelling beauty of the world—those passions for the beautiful and good which have already done so much to make the structure of religion the majestic thing it is.

We are indebted to the "American Catholic Quarterly Review" for a very striking paper on "The Significance of Anatomical Anomalies." The writer, Professor Thomas Dwight, M.D., while admitting that these anomalies have always furnished one of the favorite arguments of evolution, declares that the attempt to explain them by heredity is a failure. "The Philosophy of Prayer," by the Rev. M. Riordan, is a strong presentation of the Christian privilege, reasonableness, and duty. The article on the Russo-Greek Church is particularly interesting as an exposition of that Church from the Roman stand-point.

The July-August issue of "Christian Thought" opens with a paper by Dr. Deems on the "Superstitions of Science." President Buttz, of Drew, writes most helpfully and in a scholarly fashion, of the apologetic value of Paul's beliefs. Those who have wondered at the persistence with which the bishops of the English Church and the House of Lords have forbidden

marriage with a deceased wife's sister will find the explanation in the paper in the July "Church Review," by the Rev. George W. Dean, S.T.D., on "Marriage, the Table of Kindred and Affinity." Bishop Huntington's article on the "Labor Question," and Mr. Dunlop's on "The Early Creeds of Asia," are both excellent specimens of magazine work. The number furnishes little else of interest to our readers.

The August "North American" preserves its reputation for varied interest. John A. Kasson, formerly our envoy abroad, has an excellent paper on "Bismarck as a Man and as a Minister." The Rev. S. M. Brandi, of the Society of Jesus, epitomizes his reasons for being a Romanist. It will not greatly impress those who are familiar with the impostures and interpolations of the documents on which the Roman Church bases its exclusive pretensions. Quite a card for this review is a paper by that radical of radicals, Henri Rochefort, on "Radicalism in France." Henry George, whose great ability and great influence are remarked of all, gives an account of the condition of labor in Pennsylvania, and shows how there has been an advance in the condition of the laborers secured by their co-operation. The famous negotiations with General Sherman are now described by Gen. Joseph E. Johnston, and much light is thrown upon a mysterious matter.

We have found ourselves intensely interested in the "Indian Evangelical Review," a quarterly journal of missionary thought and effort, edited by the Rev. K. S. McDonald, M.A., and published in Calcutta. Its various papers on mission work, Jainism and its founder (this last by our friend, Ram Chandra Bose), on the Natural History of the Bible, on Miracles and Modern Missions, are all so intelligent and helpful as to convey a high impression of the ability of the missionary workers in the great Indian peninsula.

The August number of the "Homiletic Review" opens with a very strong article by Dr. George R. Crooks on the "New Theology," and in criticism thereof. Professor George H. Schodde answers the question, "Has Modern Criticism Affected Unfavorably any of the Essential Doctrines of Christianity?" in the negative.

Our bimonthly survey of the periodical literature of the world, the results of which are given here only in part, deepens the conviction long held that questions of religion are still the most important in the minds of men. We take up no periodical, even of secular origin and intent, in which some of these great questions are not discussed. That Christianity is a great force, an abiding ferment, a victorious power, we would be compelled to believe if we should approach the study of periodical literature from the stand-point of the unprejudiced student; for that which occupies so much space, commands so much ability, and attracts so much attention cannot be numbered among the things of the past.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Systematic Theology: A Compendium and Commonplace Book, designed for the Use of Theological Students. By AUGUSTUS HOPKINS STRONG, D.D., President, and Professor of Biblical Theology, in the Rochester Theological Seminary. 8vo, pp. 758. Rochester: Press of E. R. Andrews.

It is a remarkable fact that no one of the many very able theological writers of the Baptist denomination of the last half-century has, till now, given to it and to the church-public a comprehensive treatise on Systematic Theology, though a number of able monographs have appeared. But this lack is now abundantly supplied by the issue of the work the transcript of whose title is given above. The author is well known to American students in theological and biblical learning; and his position at the head of one of the best theological schools of his denomination entitles his utterances to special consideration, as representing the opinions of the most conservative and probably much the largest proportion of the Baptists of America. For while the Baptists have no specific and regularly formulated and authoritative doctrinal standards to which even its ministers are expected to subscribe, it is still no doubt true, that there is less variation of doctrinal opinions among them than in almost any other considerably large body of Christians. They have some decidedly able biblical scholars, and an association of these has produced a revised version of the Bible scarcely inferior to any other, except in respect to a class of texts, forced interpretation of which was required in order to give support to their own distinctive notions. Many of their more general theological works will not suffer in comparison with any others; and now that they have this comprehensive digest of Christian doctrine, they may be said to have contributed their share to our theological literature.

The work appears to be made up of the matter accumulated by its author during the many years in which he has occupied a chair of Biblical Theology and has been actively engaged in the work of teaching. This fact in respect to the genesis of the book has also determined its form and methods of presentation. It is especially a book for students rather than for more general readers; a compilation of the commonplaces of theology, arranged in an order adapted to the wants and convenience of special students. The division and arrangement of its matter, though evidently the author's own work, does not vary very widely from the forms usually adopted in such productions. Its style is directly didactic and dogmatical, giving first of all the determination of each subject, and afterward the proofs and arguments by which its conclusions are sustained. The author seems to think, and in this we agree with him, that one who undertakes to teach should have settled convictions of his own. The enunciation of positive opinions is better adapted to lead out the thoughts, and to promote intelligent inquiry, than the suggestion of doubts or the state-

ment of notions simply as mooted questions. But by submitting his positions to proofs and arguments he removes them from the simple authority of the teacher, and subjects them to the learner's own decision after weighing the offered proofs, a process in which, if ably conducted, the tutorial *ipse dixit* often fails of its needed support.

Dr. Strong's positions on nearly all points are those of a thoroughly orthodox and conservative theologian of the Calvinistic-Baptist type of fifty years ago. In treating of the Bible, which, in common with all Protestants, he accepts as the only and sufficient rule of faith, he touches but lightly upon the many difficult questions raised by modern criticism, and of course he leaves his students without the needed preparation to grapple with them. His theory of inspiration is not extreme in either direction, nor especially definite, though perhaps sufficiently so. The changes of opinions and doctrinal attitudes which have seemed so conspicuous in some places, and which are thought by many to call for a revival of the old creeds and for re-statements of many Christian beliefs, do not appear to have at all reached him. He abides within the ancient landmarks, and his work is an example of the kind referred to in the article in our last number respecting the utterance by the theological schools of doctrines which have ceased to be heard from the pulpit. He is a Calvinist of the straitest, *bluest* type. He states the doctrine of the "decrees" with a directness and clearness like that of one of the Westminster divines, and with a boldness that might shame all the make-shift modifications of modern predestinarians of the New England schools, from Jonathan Edwards to N. W. Taylor and C. G. Finney. And yet even he finds it expedient to utter a caution against an over-free and unskillful presentation from the pulpit of this doctrine, although he so strongly insists upon it as of the essence of the Gospel.

In the wide domain of Eschatology, which has appeared to many to be especially beset with difficulties, he seems to find every thing as plain and easy of acceptance as did the least critical preacher or poet of the last century. The materialistic and sensuous aspects of those earlier conceptions are accepted without any apparent misgivings, and arguments and proof texts are adduced for their support and illustration without any regard to all that has been shown as to the fallacy of the one kind and the irrelevancy of the other. Only occasionally he shows signs of having some knowledge of some of the most formidable of the objections to the views he advocates; but usually he says nothing about them.

He of course pays some attention to the non-Calvinistic theories of religion—and we are free to grant that in his statements and discussions of Arminianism the subject is fairly treated, and also with marked discrimination in respect to its various and variant types. Wesleyan Arminianism he seems to estimate as only a little less excellent than his own favorite "doctrines of grace;" but he does not fail to detect the falling away from that system by some of its nominal interpreters in this country—especially Whedon and Raymond. In whatever relates to the specific beliefs and practices of the Baptists he is a "Pharisee of the

most straitest sect." That any thing but immersion in water can be Christian baptism is in his view quite too preposterous to be thought of, except to be repudiated, and that it should be given to any except believers is equally absurd; and as no one can be accounted a member of the visible Church unless he has been baptized (that is, immersed), and because the Lord's Supper belongs only to those of the visible Church, "close-communion" is a sacred obligation—the arguments and practices of such Baptists as Robert Hall and Mr. Spurgeon to the contrary notwithstanding.

But passing by all these points, which at their worst are but as a few "dead flies" in a large mass of very precious ointment, we may speak of the system of Christian doctrines here given, as a whole, as thoroughly biblical and eminently evangelical. The presentation of the doctrine of sin, of atonement, of justification, and of the Christian life, are all most excellent, and with these wrought into his thinking and experience the Christian teacher will not be likely to lead men very far astray.

We are glad that such a book has been published, for it contains very much that is valuable; and in respect to its errors, they are not to be dreaded while the truth is left free to combat them. By its production its author has made not only those of his own denomination, but the whole Church universal, his debtors.

The Holy Bible: Containing the Old and New Testaments. Translated out of the Original Tongues. Being the Version set forth A. D. 1611. Compared with the most Ancient Authorities, and Revised. The Revision of 1881 and 1885 Compared with the Version of 1611; Showing at a Glance what Words are Common to Both, and by Diacritical Marks and Footnotes what are Peculiar to Each. By RUFUS WENDELL, Author of the "Student's Revised New Testament." Bourgeois, 8vo, pp. xviii, 886, and xiv, 276. Albany, N. Y.: Revised Bible Publishing Company. Sold by Subscription.

The Revised Bible has now a place among us, and is asserting its claim to the character of the sacred book of English-speaking Christendom; and very evidently it has come to stay. Its right to supersede the older version is not hard to establish, on any grounds of criticism, or of respect to its truthfulness in the reproduction of the sense of the original; but to dispossess the incumbent after two and a half centuries of possession is a much more difficult process than to prove that it ought to be superseded. The English Bible of the version of 1611 has become a large and important element of the body of English literature, in the development of which, much more than any other agent, it has been a controlling and fashioning power. Its forms and phrases have entered into the thoughts and the speech of the people, and men unconsciously talk in its phraseology and think according to its methods. On the religious side it (and not the originals) is the Scripture of the English-speaking world, and scarcely less so its incorrect texts and its faulty translations—of which it contains a not inconsiderable number—than what is genuine and faithfully reproduced, are usually accepted as a final authority by the

learned and the unlearned alike. The praise that has been so freely bestowed upon it, in about equal fullness, by friends and foes of its teachings, needs not to be either abated or qualified. It is a marvelous production, and so true to the spirit of the original "Scripture inspired of God," that of it may be safely predicated all that the Church declares when she says, respecting "Holy Scripture," "that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite to salvation."

But after all this is granted, it must still be conceded that the version of the Bible given to us by our ecclesiastical predecessors is not entirely perfect. The critics so declared when it was first issued, and with the growth of biblical learning have come fuller and clearer demonstrations of its faultiness; and so well has all this been known, that not only do we hear attempted corrections from the pulpit, but even in our Bible classes and Sunday-schools fledgeling critics are accustomed to try their hand at textual rectification and emendation, thus making it necessary that even our children should be taught what are, beyond all doubt, the correct words of the Bible. The often repeated and substantially correct statement that in the old version every great doctrine is generally correctly set forth must also be accepted with some slight modifications. The literalistic conceptions of the things taught in the Bible that prevailed in the Church of the sixteenth and seventeenth centuries no doubt intensified the materialistic imagery of the Bible, and have given an undue degree of anthropomorphic costume to its statements of things spiritual, while the one-sided conceptions of the divine sovereignty induced by their reproduction in the English Bible a notion of God's relation to his creatures that varies somewhat from the truth, and which still prevails chiefly where the English Bible is used.

But when all its confessed imperfections are made the most of — which, however, are not of very much account in comparison with its real excellences—English-speaking Christians do well to love and honor the Bible of their fathers, to venerate even its accidents, and to speak gently of its faults. And yet even that deference should demand that its faults and imperfections should be faithfully remedied by those upon whom this duty is now devolved, by reason of their wider learning and better opportunities. In this spirit we are assured the new version was undertaken and has been accomplished. The completed work is now in the possession of the Christian people of these lands, to be considered on its merits, and the time for rendering their verdict should not be abbreviated, for the duty cannot be hurried. Nor is there much doubt in respect to what that verdict will be. Confessed incorrectness will at length discredit the most rhythmical and euphonious forms of words, and the seeming harshness of the substituted forms will become less and less offensive by familiarity. There need, therefore, be no concern, as there can be but little doubt, about the Bible in English which our grandchildren will read. Probably no other so large, so grand, and so successful a single

piece of learned labor as that of making the new version of our Bible was ever before done, and future ages will render due honor to those who have contributed to so noble a design.

The edition of the "Revised Version" named at the head of this notice is especially worthy of favorable attention. It is a complete English Bible, and by the help of certain unobjectionable marks of reference and very brief notes all the changes from the old version are clearly indicated—a needful arrangement to aid in passing in thought from the old to the new forms. The editor deserves the thanks of all readers of the Bible, and the public will be benefited by his work in proportion as it shall be used.

Four Centuries of Silence, or from Malachi to Christ. By Rev. R. A. REDFORD, M.A., LL.B., Professor of Systematic Theology and Apologetics, New College, London; Author of "The Christian's Plea against Modern Unbelief," "Studies of the Book of Jonah," etc. 12mo, pp. 258. \$1 50. Chicago: Jansen, McClurg, & Co.

The marked increase during the last few years of works upon the theme indicated in the book-title given above, is a hopeful indication of the thought of the times in respect to the study of the New Testament. Between the date of the last book of the Old Testament and that of the opening of the Christian dispensation there is a blank in the biblical history extending over four hundred years. To this period belong most of the books of the Apocrypha; but the modern practice—induced by the regulations of the Bible societies, which publish only the canonical Scriptures, of excluding those books from the English Bible—has resulted in a general unacquaintance with their contents among all except special biblical students, to the extent that beyond any other period of the Church of God this important and fruitful era is unknown—a blank in men's conception of the sacred history of the world—even among ordinarily intelligent people. There are extant a good supply of valuable treatises on the subject, historical and critical, and it may be said that its literature is rich and abundant; but it is almost universally written for scholars, and therefore not adapted to the requirement of non-professional readers. This want is now very happily met by the volume whose title stands at the head of this paper.

It is a book that may be read through in ten or twelve hours, distributed into twelve chapters, each devoted to some definite subdivision of the general subject, beginning with Malachi, "the last of the prophets," and ending with John the Baptist, "the voice in the wilderness." In its style, both of language and thought, it is such as may be readily understood by the non-professional reader, and its wealth of learning is conveyed with a desirable clearness and accuracy with only the most sparing use of technical terms. The writers chiefly drawn upon are Ewell and Dean Stanley and Edersheim, the last being evidently the author's special favorite. Less credit is given to Prideaux than he deserves, while Schürer is scarcely named, for the sufficient reason that his work in its completed form was not published at the time these chapters were written. The original

literary sources of the period, the Apocrypha, Josephus, Philo, and incidentally some of the profane historians and poets, are known by all as existing, but they have almost wholly ceased to be studied except by specialists. At this time it cannot be expected that they will be much used by any others. This state of the case necessitates just such a work as this; and it is a cause for sincere congratulation that the needed manual has been prepared by one so well qualified alike by learning and by literary tact for his self-imposed task. It is a book which the biblical student, minister, Bible-class teacher, and indeed every intelligent Christian, will find a valuable help toward the better understanding of countless references in the New Testament to present and past facts of Jewish and more general history, and to customs and usages as they then prevailed among the Jews or other related nations. The need of such instruction is seen in the changed condition of things among the Jews of the New Testament times as compared with the Israel of the older Scriptures. We could wish that the subject matter of this volume could become as familiar as the text of the New Testament, for such knowledge would serve as a key to unnumbered enigmas.

Apologetics; or, the Scientific Vindication of Christianity. By J. H. A. EBRARD, Ph.D., D.D., Professor of Theology in the University of Erlangen. Translated by Rev. WILLIAM STUART, B.A., and Rev. JOHN MACPHERSON, M.A. Vol. I. 8vo, pp. 407. Edinburgh: T. & T. Clark. New York: Scribner & Welford.

With the steadiness of the changes of the seasons for forty years past the Clarks of Edinburgh have sent forth their successive volumes, four each year, which are as promptly given to the American public by the representatives of their house, Messrs. Scribner & Welford, of this city. Their publications are chiefly, but not entirely, translations, mostly from the German, but a few from the French; they also issue many of the ablest theological productions that appear from time to time in the English language, including some well known American works. Their last issue, whose title is given above, is from the author's second edition, rendered in good English, but faithful to the original. The style of the argumentation is decidedly German, which, however, may be readily mastered by the English reader, and then it will cease to be obscure or difficult. The method of the discussion in this first part is chiefly metaphysical (that of the second part will be historical), but using freely the facts of science, and especially dealing trenchantly with the narrowness and shallowness of modern Materialism and its promulgators, both English and German. The work is highly elaborate and exhaustive, approaching as nearly as the subject will allow to an absolute demonstration of the chief truths and doctrines of Christianity. Perhaps no proofs addressed to men's understandings are competent to overcome that form of unbelief which has its seat in the heart; but in respect to positive disbelief the arguments here presented must be to all fair-minded persons as convincing as they are unanswerable. In the presence of such evidence the superficial cavils of the "Scientists" appear simply contemptible.

First Principles of Faith. By MARSHALL RANGLES, Author of "Forever," "Substitution," etc. 12mo, pp. 308. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

This is a concise and compactly arranged system of Christian Evidences, adapted to the prevalent mental *status* and the thinking of the times. The arguments chiefly employed are those that relate to cause and effect—that styled by logicians the "etiological." The doctrine of causality is therefore first considered, and the various opposing suggestions. Next the chief forms of theistic evidence are taken up, and after this the bearings of science and philosophy upon the subject, and the whole discussion brought to an issue in displaying the relations of natural and revealed theology. The whole line of argumentation proceeds with the recognition of the mental freedom of those addressed, and with the implication that the conclusions reached are to be accepted only because the reasons in their favor are more and better than any that can be presented in opposition to them. We can most heartily commend this volume as a frank and manly consideration of the highest problems that can engage the human mind and a defense of the truth so managed that not often are doubts suggested by the arguments employed against them. The work is a reprint from the edition of Hodder & Stoughton, and its author is an honored member of the British Wesleyan Conference.

Commentary on the Gospel of John. With an Historical and Critical Introduction. By F. GODET, Doctor in Theology and Professor in the Faculty of the Independent Church of Neuchâtel. Vol. II. Translated from the Third French Edition, with a Preface, Introductory Suggestions, and Additional Notes, by TIMOTHY DWIGHT, President of Yale College. 8vo, pp. 551. New York: Funk & Wagnalls. \$3 50.

The American edition of the first volume of Godet's St. John, which appeared from the press of Messrs. Funk & Wagnalls in the early part of the present year, is so largely made up of preliminary discussions that only five chapters of the Commentary of the Gospel were given. Those "preliminaries" very greatly enhance the value of the work, and should be carefully studied preparatory to the reading of the expository notes. The second volume, now given complete, makes the work one of very great value. As a learned, spiritual, and evangelical writer, Dr. Godet has few superiors; and the publication of his St. John, with the accompanying documents, confers a real boon upon biblical students. Its moderate price makes the work generally accessible.

Storm Signals. Being a Collection of Sermons Preached at the Metropolitan Tabernacle on Sunday and Thursday Evenings. By C. H. SPURGEON, of London. 12mo, pp. 422. New York: Robert Carter & Brothers.

What Mr. Spurgeon preaches will do to be printed, and when printed it is sure to be read, and wherever read it will pretty surely do good. This last installment from his apparently exhaustless fountain consists of twenty sermons, not unlike others that have proceeded from the same source, which is saying that they are good.

Gospel Faith Commended to Common Sense. By JOHN LEIGHTON, D.D. 12mo, pp. 139. New York: Funk & Wagnalls.

A good many good things are said in this little volume on a subject of no secondary importance with any—guarding it against superstitions and fanatical interpretation and uses. But it is still capitally defective in failing to recognize and insist upon the essentially supernatural origin and character of saving faith. To reduce the exercise of faith to a form of good works, by which salvation is secured, is not the theory of the New Testament. Paul's faith was not a "common-sense" faith, and the salvation of which he speaks as following after the exercise of faith was not "of works," nor founded in the ethical condition of the character of its subject. Faith saves first, and then "works by love."

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

THE STORY OF THE NATIONS: *The Story of Chaldea*, from the Earliest Times to the Rise of Assyria. (Treated as a General Introduction to the Study of Ancient History.) By ZÉNAÏDE A. RAGOZIN, Member of the Société Ethnologique of Paris, etc. 8vo, pp. 381. — *The Story of Germany*. By SABINE BARING-GOULD, M.A., author of "Germany, Present and Past," etc., with the Collaboration of ARTHUR GILMAN, M.A., Author of "The Story of Rome," etc. 8vo, pp. 437. — *The Story of Hungary*. By ARMINIUS VÁMBÉRY, Professor at the University of Buda-Pesth, with the Collaboration of LOUIS HEILPRIN. 8vo, pp. 453. New York: G. P. Putnam's Sons.

The announcement some time ago by G. P. Putnam's Sons of their purpose to issue a series of histories in the form of monographs, each covering the "Story" of a single nation, seemed to us when first made to be a happy conception; and that early judgment has been more than merely sustained by the several volumes already published. In their prospectus the publishers said—and they seem to have faithfully performed all they promised—

It will be the plan of the writers of the different volumes to enter into the real life of the peoples, and to bring them before the reader as they actually lived, labored, and struggled—as they studied and wrote, and as they amused themselves. In carrying out this plan, the myths, with which the history of all lands begins, will not be overlooked, though these will be carefully distinguished from the actual history, so far as the labors of the accepted historical authorities have resulted in definite conclusions.

"The Story of Chaldea" is, first of all, an account of its ruins, and the reports they render to recent investigations, filling more than a hundred pages. The history of the country, as found in ancient literature, is given with all needful fullness, with accounts of its nomad and early great races; the Turanians, and the Cushites, and the Semites, their religion, legends, and myths, all traced with care and skill, and the work brought to a good degree of intelligible completeness, at once readable and instructive.

"The Story of Germany" belongs to the period of real history, and yet its earlier stages lie almost entirely in the regions of myths and legends.

Roman history affords the first authentic accounts of the people, but from other and later sources we hear of the migration of the tribes, and still later of Clovis and Charlemagne, and of the "Holy Roman Empire," the Thirty Years' War, Napoleon's wars, and the modern empire. The story as here given is succinct but very good.

"The Story of Hungary" is a romance, but heroic rather than idyllic. First, it was the land of the "fiery Hun," a race that well answered to that epithet; and after these came the Magyars, no less brave but more cultivated; and these two races have lived side by side, and locally intermingled for centuries, and yet retained their separate existence to the present day. Hungary, successively an independent kingdom, a Turkish province, an Austrian dependency, and, last of all, a component part of the double-headed empire of the Hapsburgs, has maintained through all its changes its own proper nationality, and wrought out for itself a most remarkable history, the salient points of which are well chosen and happily grouped by Professor Vámbéry.

The method of writing history pursued in this series of "Stories" has many decided advantages, especially for ordinary and non-professional readers. Each volume is complete in itself, and the individuality of each nationality becomes the more distinctly pronounced by being thus treated by itself. The selection of writers of the highest order of talents for the preparation of the several volumes indicate both the good judgment and the enterprise which have governed in the management of the whole undertaking. The mechanical make-up of the books, in type, paper, and binding, is all that can be required, and the set, as a whole, constitutes an unusually valuable historical library.

The Story of Carthage. By ALFRED J. CHURCH, M.A., Author of "Stories from Homer," etc. With the Collaboration of ARTHUR GILMAN, M.A., Author of "The Story of Rome," etc. 12mo, pp. 309. New York and London: G. P. Putnam's Sons.

Carthage, as a nation—its people were never a distinct nationality—had a beginning, a growth, a decline, and an extinction, the last so complete that it has not left a wreck behind it. It begins with the legends of Pygmalion and Dido, which Virgil turned to good account in his *Æneid*; it was the rival and the most formidable antagonist of Rome, in its career of conquest and spoliation; it was the mother of heroes and statesmen; but it failed in battle, and with its fall its glory departed, except what has defied the ravages of time in the form of splendid ruins. In this volume its story is retold with all the scholarly completeness that the subject calls for and the joint authors are so well qualified to give it.

A History of Greek Literature, from the Earliest Period to the Death of Demosthenes. By FRANK BYRON JEVONS, M.A., Tutor in the University of Durham. 12mo, pp. 509. New York: Charles Scribner's Sons.

The subject which this volume proposes to consider is a very wide one, and very rich in its material, and the author has found himself compelled to omit many valuable details and to avoid giving illustrations by extracts.

The book is full of matter, fairly well arranged, and, while necessarily concisely stated, a good degree of completeness is secured. The progress of Greek literature—which has no rival in all the finer qualities—is traced from the mythical age that produced the Iliad and Odyssey to the simultaneous culmination of both the civil and the literary career of the Grecian people in the times of Demosthenes. The later and not inconsiderable school of Greek literature, as it became naturalized on all sides of the Mediterranean Sea, is not discussed.

The volume is a full one, closely printed, with full pages and small type. With a few additional chapters on the later literature, and a little larger type, and a freer leading, the work would have made two fair sized volumes, which would have been better.

A Budget of Letters from Japan: Reminiscences of Work and Travel in Japan. By ARTHUR COLLINS MACLAY, A.M., LL.B., formerly Instructor of English in Tokio, Japan. 12mo, pp. 391. New York: A. C. Armstrong & Son.

The author of this volume, a young American who has spent most of his life in the far East, and who was himself for four years at work in Japan, delineates in the form of letters his experiences and observations in that far-away country. His sketches are remarkably realistic—perfect photographs of the things and scenes described. They tell about the cities and the open country, give some account of the recent history of Japan, especially as respects its relations to Europe and America, with the remarkable changes that are occurring among that strange people. The writer, though not himself connected with the missionary work, evidently was in such relations to those who were (for his own father is at the head of the Methodist mission) that he is able to write intelligently on the subject, and his testimony is most decidedly favorable to both the workers and to the work done. It is written with a good degree of vivacity, and the whole book abounds with valuable information.

The Ante-Nicene Fathers: Translations of the Writings of the Fathers down to A.D. 325. Rev. ALEXANDER ROBERTS, D.D., and JAMES DONALDSON, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with Brief Prefaces and Occasional Notes, by ARTHUR CLEVELAND COKE, D.D. Volume VII, Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily and Liturgies. Authorized Edition. Imperial octavo, pp. 593. Buffalo: The Christian Literature Co.

The steadiness of purpose, with corresponding results, that has marked the course of the reproduction in this country of the justly celebrated Edinburgh edition of the works of the Ante-Nicene Fathers, re-edited and enriched, is among the most satisfactory achievements of combined literary and business enterprises. Of the eight volumes originally announced only the last remains to be issued, and the style and make-up of the work cannot fail to be more than merely satisfactory. The matter found in this volume, though not including the works of the most renowned names in the early Church, is still of such value, especially as indicating

the course of thought in the Church, and the development of the order of things that prevailed at the era of Constantine, that only by a careful study of these works can one properly appreciate the character of the transition in the religious attitude of the Roman Empire then about to occur. There was evidently a decline in both the intellectual and the religious forces that had distinguished the writings of some of the earlier Fathers, and also a growth of ritualism, and of deference towards ecclesiastical authority. The beginnings of formularies of both doctrines and disciplines are seen in such productions as the Apostolic Constitutions and the recently re-discovered "Teaching of the Twelve Apostles," which last now takes its place among the accepted Christian literature of those times. The publication of such a set of works at this time is highly significant in respect to their evidently extensive study among our theologians. The publishers deserve well of the public in the form of large sales of these valuable wares.

The Life of Robert Fulton, and a History of Steam Navigation. By THOMAS W. KNOX, Author of "The Boy Travelers in South America," etc. Illustrated. 12mo, pp. 507. New York and London: G. P. Putnam's Sons.

The name of Robert Fulton is found in the biographical cyclopedias, and a vague notion possesses the mind of our age that there was once a man of that name, and that he had something to do with the beginnings of steam navigation. Beyond this, even in the place of his principal activities where he lived and died, and where is his unhonored grave, very little more is known, and it would not be difficult for a destructive critic to construct a line of proofs that should remand his whole story to the region of myths. But at last he has found a biographer worthy of the real greatness of the man, and the reading public have the opportunity to learn the details of that remarkable episode in our city's history with which the name and fame of Fulton is inseparably connected. The son of a Kilkenny man, but himself born near Lancaster, Pa., in 1765, Robert Fulton was a predestinated inventor, with the resultant perplexities and disappointments of his pursuits. After trying his fortune in several other directions, he at length devoted himself to the practical solution of the problem of propelling vessels over the water by steam-power, and in this he succeeded, to the great profit of the world, and very little to himself; and at last he died poor, and very few know where he was buried.

Mr. Knox succeeds in delineating Fulton's personal history with the needful fullness of details, and, quite naturally, with this is interwoven a succinct history of the origin and growth of steam navigation. The work of collecting and grouping the facts and the incidents employed is well done, and the book makes a valuable contribution to American biography.

MISCELLANEOUS.

Our Youth. A Paper for Young People and their Teachers. Published every week. J. H. VINCENT, D.D., Editor. Vol. I. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

The appearance of the first volume of *OUR YOUTH* (bound), December to June, marks a stage in the progress of that new and promising publication. It is in the form of an ordinary quarto about eleven by thirteen inches in size, four hundred and sixteen pages, made up of the first twenty-six weekly numbers, sixteen pages each, substantially incased in finely embossed cloth binding, making a valuable volume for all seasons, and especially well adapted to serve as a household book for the young ones.

OUR YOUTH made its advent at the beginning of December of last year, in obedience to the action of the General Conference, with which body there was a feeling that a periodical of a higher character and broader purposes was a felt want. In that feeling they no doubt reflected the sentiments of the best class of the Sunday-school workers of the Church, and especially those of very many Christian parents, who would gladly replace some of the high-toned secular periodicals read by their children by some others of equally elevated tone and literary abilities, but of decidedly moral and religious character. The idea was a worthy one, but it may be doubted whether the difficulty of its realization was adequately appreciated by those who demanded the new publication. A first-class periodical, designed for both instruction and entertainment, is a work of art, which only real artists can be expected to produce, and these are not so abundant that they can always be supplied as called for. Sunday-school literature has advanced to a comparatively elevated level, and some of its periodicals, notably the "*Sunday-School Times*" (H. Clay Trumbull, Phila.), have attained to the first grade among the periodicals of the day. It was necessary to the success of the proposed paper that it should become in some good degree the equal of the best of these, and, as nearly as possible, at a single bound leap to the elevation up to which they have labored through long years of growth. The enterprise was one of supreme difficulty, but it has been compassed with a commendable degree of success, though thus far all that has been done is evidently only tentative, but intrinsically good, and very full of promise. Much, however, remains to be done, especially in respect to the *personnel* of the staff of sub-editors and stated contributors, upon whom will largely devolve the work that shall result in success or failure. As indicated by this initial volume, certainly the beginnings are highly propitious, and they seem to promise that in its own sphere *OUR YOUTH* may challenge a not unfavorable rivalry with any of its competitors. For what has been thus far achieved we heartily congratulate Editor Vincent and his coadjutors, but they must practically remember that what will satisfy as promised, will not suffice as fulfillments.

A Little Silver Trumpet. By L. T. MEAD, Author of "The Autocrat of the Nursery," etc. Illustrated by T. Pym. 12mo, pp. 243. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. \$1 00.

Our Sunday-school editor and our publishers are giving practical though not formal effect to the instructions given them by the last General Conference to issue a new volume for each week, by giving an occasional volume. The books chosen are chiefly in the form of fictions—stories, novelettes. Of course they are not great works of art in respect to either their conception or execution, and some of them are reprints not very carefully revised. Because they are the issues of an ostensibly religious publishing house, they must be free from out-spoken devilishness, and also have about them a slight flavoring of religiousness. With these conditions, the book named above, which is a fair specimen of its class, conscientiously accords. If it is without positive excellences, it is also harmless, except as it takes the place of other and better reading. The fact that such books are finding a place in our Sunday-school libraries is not altogether assuring as to the mental and moral robustness of the rising generation. As a specimen of mechanical book-making the volume is all that could be required.

Transactions and Changes of the Society of Friends, and Incidents in the Life and Experience of Joshua Maule. With a Sketch of the Original Doctrine and Discipline of Friends. Also a Brief Account of the Travels and Work in the Ministry of Hannah Hall, of Ohio. 12mo, pp. 384. Philadelphia: J. B. Lippincott Company. \$1 50.

"The Society of Friends" is chiefly a thing of the past, but, like the wine-cask of the fable, it still emits a grateful odor, even in its decadence. The volume before us evinces both of these facts. The author, now an octogenarian, is at once a witness and a monument of what once was and is not; and his book is about equally pleasing as a reminiscence, and saddening because it is a confessed record of the decay of that which it commemorates. The changes here indicated were originally sure to come, since the doctrinal system of the early Quakers contained incompatible elements which were sure to develop in disharmonies; and yet the world is better because of the "Friends."

The Children of Old Park's Tavern. A Story of the South Shore. By FRANCES A. HUMPHREY, Author of "Dean Stanley with the Children." 18mo, pp. 284.

Love and Luck. The Story of a Summer's Loitering on the Great South Bay. By ROBERT BARNWELL ROOSEVELT, Author of "Five Acres Too Much," etc. 18mo, pp. 350.

Jo's Opportunity. By LUCY C. LILLIE, Author of "Nan," "Rolf House," etc. Square 16mo, pp. 175.

All published by Harper & Brothers. These were all summer-time publications, for summer-time reading. The first is a story of children for children—located in Eastern New England. The second has nearly the same location, but is a more pretentious work—for grown-up children. The third is a story of young people, neither children nor fully developed men and women. They all belong to the class of books properly designated light reading.

My Sermon Notes. A Selection from Outlines of Discourses delivered at the Metropolitan Tabernacle, with Anecdotes and Illustrations. By C. H. SPURGEON. From Matthew to Acts—CXXX to CXCIV. 12mo, pp. 381. New York: Robert Carter & Brothers.

These are simply outlines, skeletons of sermons, prepared for practical use by the great preacher of the "Tabernacle." We like the plan on which they are constructed, and would commend their method to all preachers, as less burdensome in preparation and better adapted to popular use than more fully composed discourses. As sketches of sermons they do not appear to possess very special value, and had they been published anonymously the book would probably have fallen dead from the press. And still the book is worth having, and the "notes" may no doubt be studied to profit. The appended anecdotes and illustrations no doubt proved very effective, as they were originally used, but rehearsed at second-hand they might prove somewhat less so.

Parliamentary Practice. By Rev. T. B. NEELY, D.D. Tenth thousand. Revised edition. 18mo, pp. 92. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

As nearly every American citizen—including the women—at some time, and more or less frequently, may expect to have some part in the proceedings of deliberate bodies, it is well that they should be acquainted with the rules by which such bodies are governed. For that purpose we know of no more suitable manual than this one by Dr. Neely. The fact that ten thousand copies have been sold in about three years indicates the favor that it has obtained from the public.

Voyages of a Merchant Navigator of the Days that are Past. Compiled from the Journals and Letters of the late Richard J. Cleveland. 12mo, pp. 245. By H. W. S. CLEVELAND. New York: Harper & Brothers.

Salem in Massachusetts is famous for more than a single reason, and not the least of these is, the fame of its sea-captains, of which renowned company Richard J. Cleveland was second to few, if any, others. A descendant of that honored name here details in a pleasing style the great deeds of his honored ancestor.

Contributions to the Science of Education. By WILLIAM H. PAYNE, A.M., Author of "Chapters on School Supervision," etc. 12mo, pp. 347. New York: Harper & Brothers.

The writer begins with a question which the reading of his title will suggest to many others, "Is there a Science of Pedagogics," to which he responds affirmatively, and attempts to show, at length. How well he succeeds may be an open question after his book has been read. However that may be, it gives not a few valuable hints and suggestions.

The Iliad of Homer. Books xvi-xxiv, with Explanatory Notes, for the use of Students in College. By W. S. TYLER, D.D., Professor of Greek in Amherst College. 12mo, pp. 420. New York: Harper & Brothers.

The text is well printed, and the names of the editors and publishers may be accepted as a guarantee of its general correctness; the notes are learned and copious, illustrating both the construction and the history brought into view by the song.

The American Congress of Churches: Proceedings of the Cleveland Meeting, 1886. Published under the Direction of the Executive Committee, Hartford, Conn. 8vo, paper, pp. 212. Price, 50 cents. The Case, Lockwood, & Brainard Company.

The "Congress" at Cleveland, held last May, very naturally and deservedly awakened some attention, and elicited not a little criticism. That was, no doubt, just what its promoters hoped and labored for; and now they challenge further and more thorough attention, and criticism, too, to what was there said, by issuing the whole in a well-prepared volume, which is offered at a very moderate price. Our personal relations to that affair disqualify us for the work of a critic in this case. We will only say that the matter is worth reading.

Mary and Martha; the Mother and the Wife of George Washington. By BENSON J. LOSSING, LL.D., Author of "Field-Book of the Revolution," etc. Illustrated. 16mo, pp. 348. New York: Harper & Brothers.

Mr. Lossing's fame as an explorer of historical details, especially in respect to places and persons, stands pre-eminent. In this volume he gives us the fruits of his researches into the history of those really the first families of Old Virginia which stand as the ancestors of the residents of Mount Vernon. The subject has been pursued with characteristic painstaking, and evidently *con amore*, and as the result we have a really charming set of reminiscences of the olden times.

Into Unknown Seas; or, the Cruise of Two Sailor-Boys. By DAVID KER, Author of "The Lost City," etc. Illustrated. 18mo, pp. 176. New York: Harper & Brothers.

Rather rough-and-tumble sketches—perhaps real, perhaps not—but no matter which; evidently intended less for instruction than for entertainment of a rather coarse kind.

PAMPHLETS.

Miracles Wrought in Authentication of Christianity not Intended to be Perpetuated. By NEHEMIAH DOANE, D.D. 18mo, pp. 50. Syracuse, N. Y.: Wesleyan Methodist Publishing House.

Lights and Shadows of Quakerism. By EDWARD RYDER. 12mo, pp. 211. Pawling, N. Y.: Philip H. Smith, Printer.

Our Future Identity as Related to the Doctrine of Salvation. By G. W. GILLESPIE. 18mo, pp. 16. Published by the Author. Boston: Printed by W. Kellaway.

Bible Truth; or, Omnium Gatherum, Embracing the Principal Points of Christian Doctrine, etc. By Rev. T. N. RALSTON, D.D., Author of "Elements of Divinity," etc. 12mo, pp. 101. Nashville, Tenn.: Southern Methodist Publishing House.

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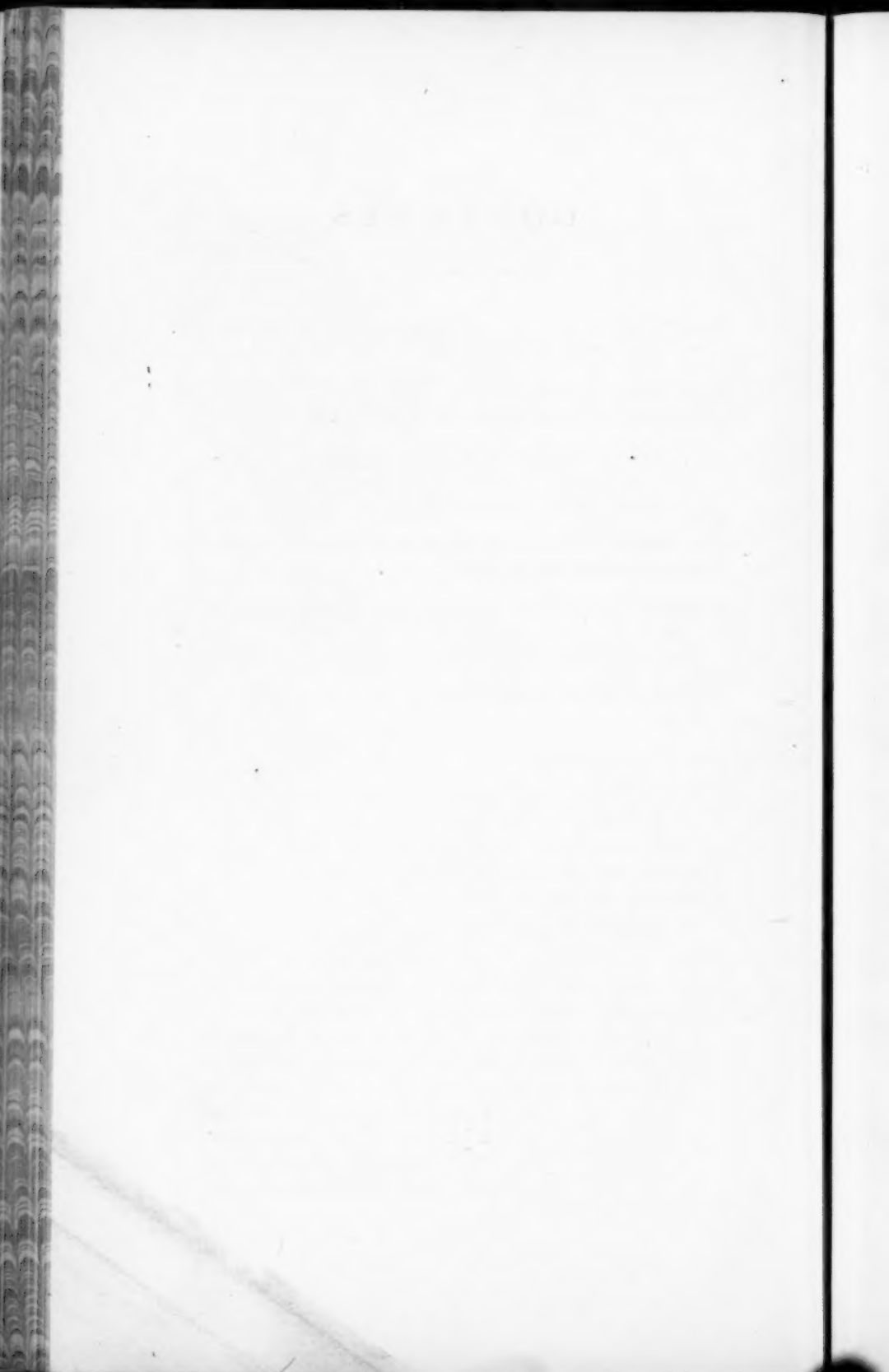
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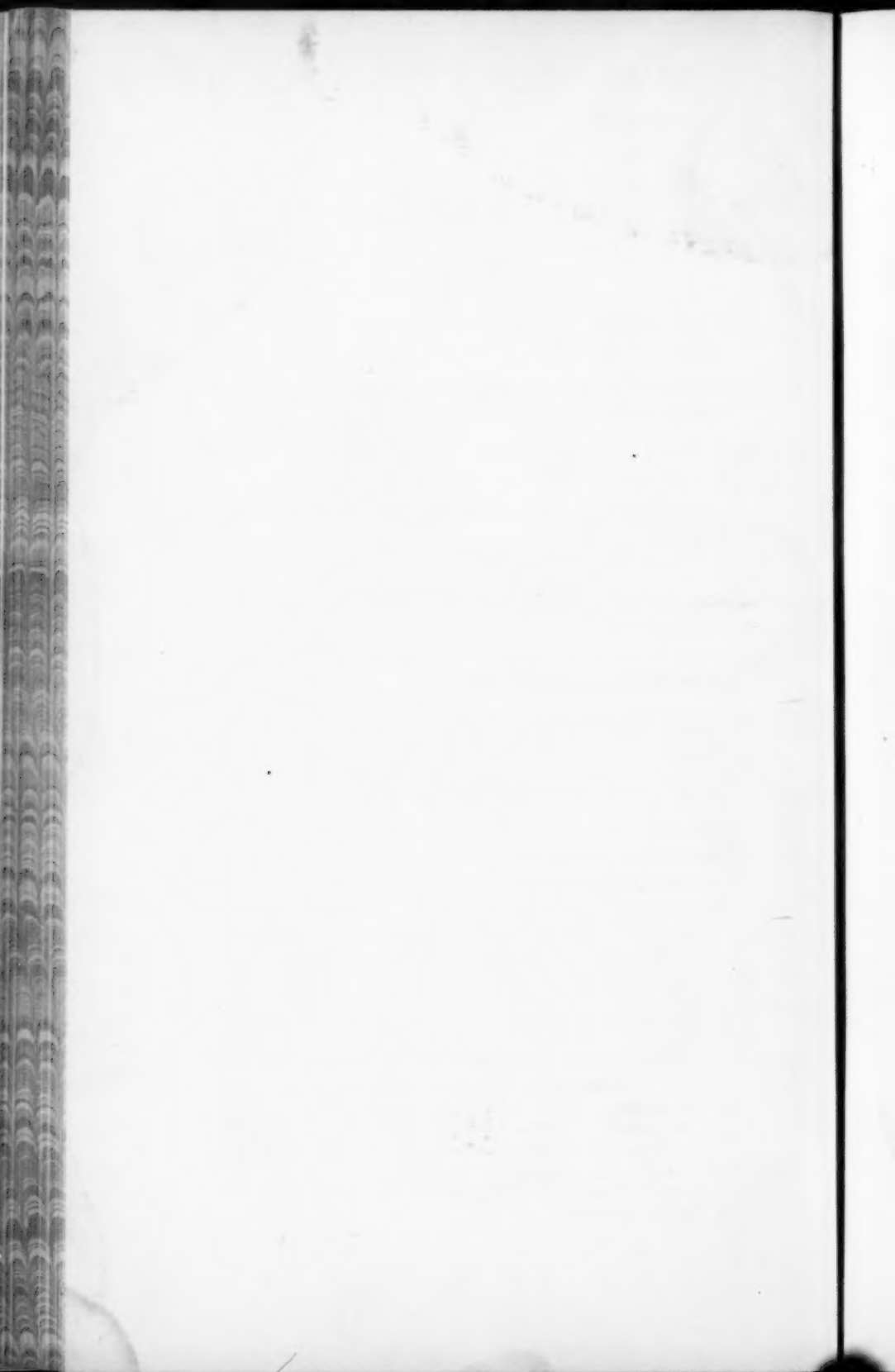
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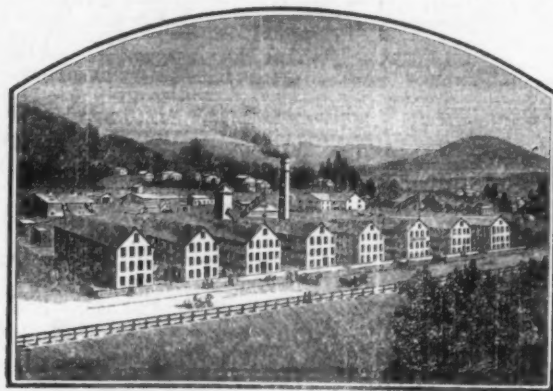
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